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21st ISRAEL ANNIVERSARY SUPPLEMENT

THE CANADIAN JEWISH NEWS

THE CANADIAN JEWISH NEWS
FRIDAY, APRIL 18, 1969
The 30th Day of Nisan 5729
Rosh Chodesh Iyar - First Day
Sidra:
Tazriah-Mezorah
Candlelighting:
Toronto 6:47
Montreal 6:29

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Israel will not be bullied

EBAN: HUSSEIN MUST TALK TO JERUSALEM

PROTEST DISMISSAL OF CHAPLAIN

JEWISH STUDENTS REVOLT

New York (JCNS) - Jewish students at Columbia University are mobilizing to protest at the dismissal of the Jewish chaplain, Rabbi A. Bruce Goldman, by the Jewish Advisory Board, the quasi-official body of graduates which engaged him two years ago.

The student group, which calls itself "Ad-Hoc Committee for Freedom for University Clergy", is also protesting at the dismissal of the Protestant chaplain, the Rev. William Starr, by the Ecumenical Foundation, which engaged him.

According to the students, both dismissals are "political reprisals" for the actions of the two chaplains in supporting the student uprising last spring.

Rabbi Goldman, a 33-year-old graduate of the (Liberal) Hebrew Union College - Jewish Institute of Religion, has aroused much controversy since his appointment as chaplain to the Jewish students in 1967.

His statements opposing the Vietnam war and taking a liberal attitude towards premarital sex were two of the issues that created opposition to him among members of the Advisory Board.

However, it was his action during the student uprising that set most of the Board, as well as the administration of Columbia University, against him.

M. Gerald Oestreicher, the Broadway producer who is chairman of the Jewish Advisory Board, told the JCNS correspondent here that the reason why Rabbi Goldman was not being re-engaged for the next school year was that the Board felt he had "over stepped the bounds of a religious man and is a co-belligerent with the students" in the strike.

"The University has bent over backwards to allow so many Jewish students to enter", he said. "This behaviour is hardly appropriate recognition of the manner in which Columbia welcomed Jewish students" to the university.

REPRESENTATIVES OF THE BIG FOUR: Meeting on the Arab-Israeli conflict were, from the left, Lord Caradon of Britain, Charles W. Yost of the U.S., Yakov A. Malik of the Soviet Union and Armand Bérard of France.

ACCUSE JORDAN MONARCH OF FAKE, MISLEADING WORLD

by the CJN diplomatic editor

On the eve of its twenty-first anniversary celebrations, which will take place next Wednesday, the Government of Israel, through Prime Minister Golda Meir and Foreign Minister Abba Eban, repeated its appeal to Arab leaders to discuss peace with her and not rely upon the fata morgana of foreign peace imposition.

In friendly though determined tone, both Israel's Premier and Foreign Minister made clear that Israel would not engage in public relations-discussions with Hussein or any other Arab leader in order to please some foreign power.

A government spokesman in Jerusalem told The Canadian Jewish News this week that Israel will not be bullied into a public dialogue on peace with Hussein or Nasser. It is absolutely untrue, he said, that his government rejected Hussein's peace proposal. There is no peace proposal, he added, except an impressive speech at the Washington National Press Club.

How would the United States react if the Vietcong delegation were to announce publicly a peace plan and challenge it to accept it, the Israeli asked.

Jerusalem circles acknowledged that Arabs are conducting a tremendous public relations campaign in the United States. This, they said, would not affect Israel. But the problem is, they are continuing to break a ceasefire line in order to convince the the world that there is a danger of a major war in the Middle East.

Israel, Foreign Minister Abba Eban said, will discuss readily any problem raised by Hussein or Nasser at the negotiating table, the way nations discuss peace. But Hussein would have to show his good faith by outlawing the terrorists.

EMIGRATION FROM FRANCE SPIRALLING AT HIGH RATE

by FRED GOLDSTEIN

Paris (JCNS) - Without fanfares, without ballyhoo, emigration to Isreal from France is spiralling at a tremendous rate. In 1967, a good year for French emigration to the Jewish State, 1,000 people left to settle there.

Last year, the figure more than quadrupled, to 4,200. In the first ten weeks or so of 1969, 700 people have left, and this year's total is expected to reach at least 6,000 and probably 8,000.

This compares very favorably indeed with the years before the Six-Day War, when the emigration to Israel of even one person was considered an achievement.

The emigres include an appreciable number of university professors and other teaching staff, as well as students.

The Jewish Agency in Paris estimates that something like one-sixth of the total are academics. Most of the rest are skilled professional and technical men, including aeronautical and other engineers.

Paris provides 70 percent of them, the provinces the remaining 30 percent. As to origin, 80 percent are from North Africa, the rest are Ashkenazim.

Like any other group, the emigres' motives for leaving vary. Some have needed only an anti-Israel or anti-semitic remark by President de Gaulle to pack their bags and go.

Another very important factor is the fear that their children will marry out of Judaism. In Strasbourg, with its traditionally religious community, the intermarriage rate is 55 percent.

In Bordeaux, where a thin stratum of old Sephardi families was overlaid by a mass of North African newcomers, the rate is 80 percent.

But a number of the "mixed" couples also emigrate to Israel - more than 50 did so last year.

As the lure of Israel has grown stronger, a spontaneous and independent movement has been organized to send groups of people to settle there.

Set up by a businessman, M.M. Zenouda, the movement, variously known as the "Central Commission" or the "Movement for Aliya", sends groups of intending settlers to Israel on exploratory trips before they leave France for good.

There is already a scheme in Jerusalem for assisting French-speaking students who want to settle in Israel. I understand that the Central Commission will enjoy Jewish Agency support for its work, as well.

The Agency, of course, has its own organization for furthering emigration, and so do various political and professional groups.

Great efforts are being made by the Agency to improve its image and its methods. Its eight emissaries are competent at their job, and they take care not to "oversell" Israel.

Mr. Arye L. Pincus, the chairman of the Jewish Agency executive, who was visiting Paris, told me that he had become optimistic about emigration to Israel from France.

From now on, he said, he would promote it to the greatest extent, since it was a "realistic proposition".

CAIRO DISAVOWS HUSSEIN STATEMENT

Cairo - The authoritative newspaper Al Ahram objected to a statement by King Hussein of Jordan that a settlement of the Arab-Israeli conflict would open the Suez Canal to Israeli vessels.

An article in the newspaper, which generally reflects the Government's views, sternly recalled declarations by President Gamal Abdel Nasser that the United Arab Republic would permit Israeli ships to use the canal only after the demands of a million refugees from Palestine had been fulfilled.

The issue of granting Israeli ships the right to sail the canal, Al Ahram said, "bears no relation to the 1967 war or the liquidation of its consequences."

King Hussein raised the question of Suez Canal passage in a speech two days ago at the National Press Club in Washington, saying that he spoke with the "personal authority" of President Nasser. He listed six points involved in a peace settlement.

FOR THE RECORD

The Canadian Jewish News is *STILL* the only Jewish newspaper in Ontario and Quebec appearing regularly 52 weeks a year.

Soon The Canadian Jewish News will be published in two editions: Toronto, Montreal.

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WANTS LAW AGAINST HATRED

SOVIET-INSPIRED ANTISEMITISM CONDEMNED BY CZECH PRESS

London (JCNS) - Only a short time after the appearance of a very strongly pro-Israel article in "Listy", the official weekly of the Czechoslovak Writers' Association, a Prague evening newspaper has published an article condemning Soviet-inspired antisemitism in Czechoslovakia and those Czechoslovaks who spread it.

The article, by Josef Lastuvka, appeared in "Vecerni Praha". It recalled that "some of our own people played a considerable role in the extermination of Jews in Bohemia and Moravia.

"They said the (Nazi) directives were too general; they drew attention to the fact that these directives were being circumvented; and they were the initiators of the idea that the Jews should be identified by a special sign - the Star of David".

Mr. Lastuvka's article continued: "I would not mention these things again if there were not, among the anonymous letters I am receiving more and more frequently, letters full of abuse of the Jews.

"These letters are written by people who declare themselves to be among the most faithful of Marxists.

"The names mentioned most frequently in these letters are those of Professor Ota Sik and Professor Eduard Goldstuecker. Everyone has a right to express disagreement with their views. No one, however, has the right to spread antisemitic hysteria in this country, or actually to call for pogroms.

"I have often asked myself whether there is not a danger of a new wave of antisemitism in this country. If we want to prevent such a thing, we must neither close our eyes to it nor underrate the first signs of it . . ."

The article called for legislation outlawing any expression of antisemitism in Czechoslovakia.

MOST ISRAELIS BELIEVE NEW WAR LIKELY

By Rafael E. Gill, Director, Pori Public Opinion Research of Israel

Jerusalem (JCNS).-Seventy-seven per cent of Israelis believe that another war will break out with the Arabs, according to a nationwide public opinion poll conducted by Pori and published today in Tel Aviv.

Pori based its findings on the replies given by 1,500 people, aged 18 years or over, as a representative sample of the adult population.

Only ten percent of those questioned said they did not believe there would be another war while 13 percent were uncertain.

People who believed that there would be another war were asked to say when they thought it would occur.

Of these, 34 percent were of opinion it would be in a "year or two", ten percent in three years' time, five percent in five years, two percent in ten years, one percent in 20 years and another one percent at "any time now."

A total of 24 percent were convinced of a "fourth round" between Israel and the Arabs but they could not say when.

Everyone questioned said he sincerely hoped there would be no war in the Middle East.

Commentary

by M. J. Nurenberger

ISRAEL AT TWENTY-ONE

Next Wednesday, the 5th day of the Hebrew month Iyar, (April 23rd), Israel will observe its twenty-first anniversary. With her will rejoice all her friends and all those who realize that the establishment of a Jewish state after the two millenia of persecution and efforts to eliminate our people is an act of restitution and rehabilitation as well as a symbol of international justice. The fact that those who live by the sword have joined hands to destroy her places Israel in the forefront of concern of those who believe in a better world and a just society.

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There is a conspiracy to destroy the Jewish state — an active conspiracy promoted by its open enemies— and a silent conspiracy of those who cannot make peace with the end of the journey for the wandering Jew.

There are those who are opposed to the Jewish state because of religious prejudice and those who wouldn't want to lose the perennial scapegoat for every imaginable evil befalling mankind; and there are those who in their blindness have failed to notice the blessing and friendship the Jewish people brought with them to one of the most neglected parts of the world. Then there are those who see their existence secured only by the dissemination of hatred—the dictators and tyrants ruling big nations and the little despots.

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What is Israel in essence? It is the ingathering of men and women from the four corners of the earth who, because of some innate aversion to injustice, have for centuries brought upon themselves the wrath of all inquisitors of all countries wherein they dwell.

The heartless Caesars of Rome could not tolerate this people living apart, this people believing in Law, in social order, in equality, propagating such outlandish concept as a Sabbath for the workingman and the freeing of the slaves.

There were those during the great Inquisition who were convinced that the presence of Jews among them would lead to the questioning of their "Godliness" and their divine right to rule man in the name of a Church. There were those who coined a slogan that by "hitting the Jew, Russia will be saved;" instead of feeding the Moujiks bread and butter, they treated them to pogroms and Jewish blood.

There were those who accused 600,000 Jews in Germany of creating all the troubles for sixty-million people. And because their masterful dissemination of hatred found resonance among willing bigots, they succeeded in bringing about the worst slaughter in history.

Today those who perverted the ideals of social justice and human equality, and are exploiting them in order to keep under their knout hundreds of millions in "Socialist" countries, have become the leaders in this conspiracy to undermine the existence of the Jewish state.

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Yet despite continuous harassment, the Jewish state has grown and developed into a power with which the world must reckon. It is blessed by a people united in its determination to live and not be misled by false expressions of sympathy and friendship.

For two-thousand years this people has marched alone—surrounded by discrimination, subject to oppression, a victim to the slightest whim of any ruler without a conscience.

Today in its homeland, despite the conspiracy, it is less isolated. For it is not only a power serving the Jewish people but one of the most important positions of a humanity longing for peace and freedom. It is NOT alone for it gives free men hope.

Israel is the hope. Its existence is a synonym for hope.

Its message on the 21st anniversary?

No one gave us liberty; we took it. We will guard it.

GOLDA INSISTS ON STRAIGHT TALKS

Jerusalem - Premier Golda Meir declared last weekend that peace in the Middle East must emerge from direct negotiations between Israel and the Arab states and not from the Big Four powers "divided among themselves."

Speaking of the Big Four talks on the Middle East, Mrs. Meir also said that while the Soviet Union and France were hostile to Israel, the attitude of the United States and Britain, whom she termed friendly powers, included goodwill toward the Arabs as well. She said that Israel found it hard to understand "why our friends do not understand us and why they do not have the courage to tell our neighbors they must come and negotiate peace with Israel."

The longstanding Israeli position is that the Middle East dispute can be settled only through direct negotiations.

Mrs. Meir remarked that perhaps the world's great statesmen are "not naive in their affairs, but they are naive in our case." It is clear, she said, that the Arabs seek a restoration of the situation that existed before the Israeli 1948 war of independence.

She dismissed peace proposals offered in Washington last week by King Hussein of Jordan, remarking that it was doubtful that he really carried "peace in his suitcase".

While King Hussein included freedom of navigation to the Suez Canal in his six-point plan -- offering Israel a series of guarantees in exchange for the withdrawal of troops from all the areas occupied in the 1967 war -- Mrs. Meir insisted that the Jordanian ruler had not specified that this freedom would also apply to the Israelis.

MEMORIAL SERVICE FOR FALLEN

On the occasion of Israel's Independence Day, the Jewish Community of Toronto is invited to attend the Memorial Service for the Fallen of Israel's Defense Forces, which will take place on Tuesday, April 22nd, at 7:15 p.m., in the Sanctuary of the Shaarei Shomayim Synagogue, 470 Glencairn Ave.

At 7:45 p.m. will follow, also in the Sanctuary, a Solemn Prayer Service for Yom Haatzmaut.

At 9 p.m., at the Synagogue Banquet Hall, an Open-House Lechayim will be tendered by the Consul-General of Israel and Mrs. Aba Gefen, to celebrate Israel's 21st Independence Day.

ISRAEL, GREECE ABOLISH VISAS

In a move to strengthen further the friendship between Greece and Israel, the two governments recently signed an agreement abolishing tourist visas for Greek and Israeli citizens visiting these respective countries.

This step follows the recent agreement between Israel's Ministry of Tourism and its counterpart in Athens for joint organization of tourist trips to Greece and Israel, Athens and Jerusalem.

2,000 victims burned alive

Duesseldorf (JCNS) - Inmates of one concentration camp ate the brains and other parts of the bodies of 22 executed prisoners in order to survive, Mr. Simon Dubiashevic, a 43-year-old Haifa locksmith, told an Ulm war crimes court here last week.

Mr. Dubiashevic said that Stefan Kruth and Helmut Schnabel, two former S.S. officers, treated prisoners brutally. The two men are charged with complicity in the murder of prisoners in different concentration camps in Estonia and Germany during the Second World War.

Mr. Benjamin Naolik, another Jewish survivor also living in Israel, said that on one occasion he saw Schnabel put his foot on the throat of a Jewish prisoner lying on the ground and he pressed down with his boot until blood flowed from his mouth and his desperate cries stopped.

A New York witness said that about 2,000 prisoners of a camp in Estonia had been burned alive on September 19, 1943. He had saved his life by hiding under two corpses of other camp inmates for three days until Russian troops arrived. The two former S.S. men were sentenced to twelve and ten years' imprisonment at Hechingen in 1966, but the Supreme Court quashed the sentences and ordered a retrial.

PRAISED BY QUEBEC
Ray D. Wolfe, Toronto financier and Jewish community leader, who was lauded by Quebec's Minister of Commerce and Industry, Mr. Beaudry, for investing in La Belle Province. (see editorial, page 4.)

ARSON AT SYNAGOGUE

Last week some unknown vandals broke into the well known Orthodox synagogue in Toronto, Torath Emeth, at 1 Viewmount, with intent to destroy.

They spread paper in the Holy Ark and set it on fire. Most of the holy scrolls -- a number of which were irreplaceable copies of the Torah sent from Europe -- were burned. The ark itself was badly damaged.

Though the amount of vandalism has not been estimated, some of the scrolls are considered too valuable to replace.

The completion of a holy scroll takes years. The wording is done by hand, in feathered strokes with a quill. Only a qualified scribe can undertake the task.

Police are still investigating. At the moment the hoodlums have not been apprehended.

This coming Sunday morning, at 12:30 p.m., funeral services for the scrolls will take place at the Synagogue, followed by burial.

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LAST RUN

Under The Yum Yum Tree, now at the Royal Alexandra, terminates its run tomorrow night.

CELEBRATION

Jacques Brel Is Alive and Well and Living in Paris, at the Playhouse Theater, celebrated recently its 150th performance anniversary. In New York Jacques Brel celebrated its 200th performance last October and there is no end in sight for the run there. Toronto's producer, Howard Bateman, has announced that the Toronto version of the long-running musical now is in its final weeks here. Negotiations are on to take the show elsewhere in Canada.

ANNIVERSARY

If I Would I Could, the well received musical revue at the Theatre-in-the Dell, is having a good run in the 150-seat upstairs theater. Recently it celebrated its 75th performance. The revue is doing well, it will run through May.

FILM FESTIVAL

The first Israeli film festival in Toronto organized by Keren Hatarbut, Department of Hebrew Education and Culture of the Federated Zionist Organization of Canada and under the auspices of the Consul General of Israel, Toronto, will take place at Eaton Auditorium; May 26th through 29th. Films to be shown are: Ervinka; The Boy Across the Street. Both have English subtitles.

NEW BILL

Spring Thaw '69 opens at the Royal Alexandra Theater this coming Monday with a gala premiere benefit for the Canadian Mental Health's Summer Camp Project. Stars Tom Kneebone and Pat Galloway head the cast of eight which "just oozes with talent". The other new faces are Doug Crosley, Judy Lander, Jamie Ray and Robin Ward, Renee Cherrier and Sam Moses.

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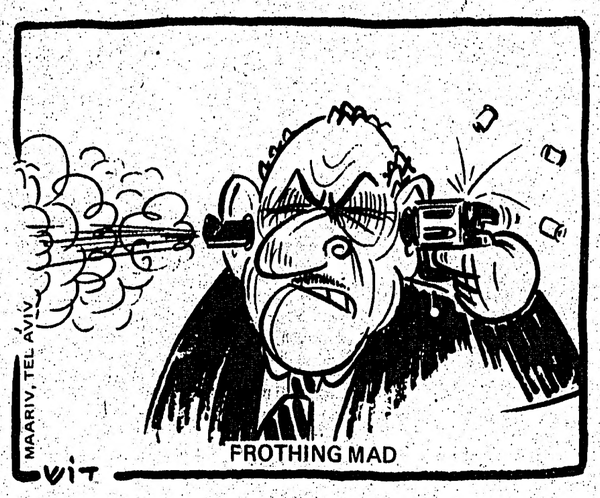

FROTHING MAD

ASK THE RABBI
a JCNS featurette

Q. I see the Conservatives propose to adopt the Israeli religious calendar. How is the Israeli different from all other calendars?

A. The difference is in the so-called "Second Festival of the Diaspora" - "the second day" for short. The biblical festivals were fixed as follows: Pesash (Passover) - 7 days, of which the first and seventh days are full Holy-days and the five intermediate days are half-Holy-days. Shavuot (Pentecost) - 1 day. Rosh Hashana (New Year) - 1 day. Yom Kippur (Day of Atonement) - 1 day. Succot (Tabernacles) - 8 days, of which the first and eighth days are full Holy-days. This is the calendar followed in Israel today, except that the New Year is observed two days.

LUNAR CALENDAR

Up to Talmudic times the Jewish calendar, which is basically a lunar calendar, was fixed visually, i.e., a new month was started when the new moon was observed in Jerusalem. When the Jews were dispersed it was obviously impossible to notify the diaspora in time when the new moon was sighted, and to make sure that the chief festivals were observed on the correct date they were kept two days in the diaspora (with the exception of Atonement Day, since a two-day fast is obviously impracticable). In the early post-Talmudic period the calendar was finally fixed by calculation rather than by observation. But it is continued to be observed in the diaspora on the Halakhic ground that a custom once established should not be changed.

CHANGE ADVOCATED

Reform Jews did away with the second day. Some Conservatives have recently argued for abolition on two grounds: (1) with the increasing intermingling of Jew with Gentile and the disappearance of the ghetto it has become economically prohibitive to observe two festival days (grounds for the abolition of a custom, though not of a definite biblical law); (2) with the emergence of the State of Israel, religious practice in the diaspora should fall into line with that in Israel - religiously "we are all Israelis now". The Conservative traditionalists, however, disagree. The majority of Jews in the Diaspora continue to observe two days.

Jewish leader sets pace

FAITH IN QUEBEC

Ray D. Wolfe, Toronto financier and Jewish community leader, recently created a minor sensation in the French Canadian press by setting an example for his faith in the economic future of the Province of Quebec. At a banquet in Montreal's Hotel Chateau Champlain, Mr. Wolfe was congratulated by Quebec's Minister of Industry and Commerce, Jean-Paul Beaudry, for his company's investment of $30 million in Quebec.

In his address, Mr. Beaudry stated that Mr. Wolfe's decision is proof for the economic and commercial strength of Quebec.

In an interview with La Presse, Mr. Wolfe declared that businessmen ought not abandon the field by omission to those who talk loudest and provoke violence; instead they should accept the challenge to help build the future of Canada.

This move by Oshawa Wholesale has been received as the most eloquent denial of the libel that Jews flee Quebec with their capital.

For the sake of Jerusalem

HUSSEIN PEACE

Approximately one week after the American Government made it clear that the City of Jerusalem will have to remain united (under Israeli administration) with guarantees for all religious denominations, King Hussein, in his milk and honey talk to the Washington Press Club, declared:

"...We cannot envision any settlement that does not include the return of the Arab part of the City of Jerusalem to us with all our holy places."

Hussein knows that such a suggestion cannot be considered seriously by Israel. However some of his public relations advisers succeeded in planting into the American press the fantastic idea that "the United States was reported to have explored the possibilities for some joint Arab-Israeli management of a unified city rather than leaving part in Israeli hands and part in Jordanian hands."

No wonder Israel rejected Hussein's "peace points" as misleading public opinion. For why should Israel agree to redivide Jerusalem where the Jews form a large majority of the population?

For twenty years Hussein had the opportunity to prove what it meant when the most civilized of Arab rulers guaranteed freedom of worship in Jerusalem: the historic Jewish quarter under his administration was totally destroyed; all synagogues, truly historic monuments, were erased; the cemetery of the Mount of Olives was desecrated; no Jews ever were allowed to worship at the Wailing Wall.

On June 6, 1967, despite warnings from Israel Hussein joined Nasser in the war believing he could help destroy the Jewish nation. He attacked Jerusalem, the Israeli section. During the Six Day War there were more victims of his onslaught than on all other fronts combined.

Should Israel forget this? Should it expose Jerusalem, the City of David, to the sufferance of Hussein or his El Fatah gangs?

This point alone shows that Hussein's peace talk is not serious for wars usually result from divided cities. A division of a city certainly is not the solution.

The Eisenhower era is dead. Israel remembers the "assumptions" under which it was forced to evacuate Sinai.

Hussein knows that—except for Jerusalem—any solution of peace with Israel is negotiable. He does not want to negotiate because he no more is master in his own house; he is a servant of Nasser. And Nasser is a satellite of Moscow.

BOOKS OF THE WEEK

by Dr. Arnold Ages

BOURGUIBA WANTS NEGOTIATIONS AND LAND PARTITIONS AS WELL

THE CHALLENGE OF PRESIDENT BOURGUIBA: THE SEARCH FOR PEACE IN THE MIDDLE EAST.
By Samuel Merlin. Thomas Yoseloff.

There is something depressing about a book which takes 490 pages to examine the ramifications of what president Habib Bourguiba said about the Palestine question in 1965. The book reminds me of the old adage about cracking an acorn with a sledge hammer.

This is not to imply that Bourguiba is not a courageous man. After all, what Arab leader since Abdulla has dared to suggest that there might be a peaceful solution to the Arab-Israeli conflict? But even Merlin admits on several occasions that the Tunisian King's pronouncements on Israel have been so ambivalent that they appear to mean all things to all people. But in the turmoil of the past twenty years Jews in particular are eager to find conciliatory suggestions in the most ambiguous utterances and even when those suggestions mean the disappearance of the state of Israel. And that is precisely the problem with Habib Bourguiba. He wants Israel to disappear but he doesn't want anybody killed! He believes that through neogitations the Arab peoples can achieve what they did not achieve on the battlefield. One of his pet ideas is the return to the partition plan of 1947 as a basis for further discussions.

Unfortunately there are several things wrong with the King and this idea. First, Bourguiba speaks for no one but himself. Even the Tunisian people denounced him during the Six Day War. Arab mobs besieged the Jewish quarter in Tunis and almost wrecked the American embassy. Second, no Israeli is willing to turn the clock back to 1947. Too much blood has been expended; too many sacrifices offered. Third, there is no Palestinian entity capable or willing to set up an Arab state alongside a Jewish one. When Arabs speak of Palestine, they mean all of it.

The Bourguiba episode was instructive not as Merlin assumes, i.e. as a hope for future peace possibilities, but as an example of the fantasy world in which the Arab mind luxuriates. This is best seen in the reactions which occured in the Arab world when Bourguiba's "softness" on the Israeli question became widely known. Among the choicest epithets which were hurled at him by the Egyptian press were: defeatest, criminal, assassin, murderer, traitor. Because of his mildly progressive stance Tunisia was read out of the Arab league and for months it was a pariah state. If such treatment is accorded an Arab leader who was among the first to throw off the yoke of imperialism it augurs poorly for any eventual entente between Jew and Arab.

The most controversial section of Merlin's treatise deals with alleged Israeli reactions to Bourguiba's 1965 throwing down of the olive branch. The author feels the Israelis were so entrenched in their ghetto mentality that they failed to see a ray of light when one was offered. He also proffers the suggestion that Israel was so obtuse because as a state so obtuse because as a state it is inordinately preoccupied with the everyday problems of building a country.

But the most cogent reason which Merlin presents to explain Israel's inability to break out of the Arab wall of hostility comes in his discussion of the European experience of the Jewish people. In an argument reminiscent of one I heard personally in Israel in 1964 (told to me by Nissim Rejwan, the then editor of Al Yom, the Israeli Arab newspaper) Merlin writes: "They (Israelis) acted as if they still faced a hostile environment through no fault of their own, as if the Arabs were anti-Semites in the European tradition, or indeed as in Arab countries where the Jews were minorities. Because of the carry-over of the ghetto mentality, they failed to see that regardless of how desperately just the cause of Hebrew national revival was, its realization was achieved at the price of what the Arabs of Palestine regard as gross injustice. The situation cried out for both humanity and statesmanship."

Merlin's point is an extremely provocative one, namely that it was Jewish over-reaction which precipitated the Arab-Israeli impasse. Professor Talmon in a brilliant article in Commentary rejects this view. "The more I ponder these questions," he wrote, "the more confirmed I become in the grim conclusion that although in detail in style and tone, the Jews might have acted more wisely or more tactfully, it would not have made much difference in the final analysis." Talmon, I feel is much more realistic than merlin. What we have in the Arab-Israeli conflict is a clash of destinies and not a ghetto mentality fighting off hostile gentiles.

But whether one accepts Merlin's thesis the reader must acknowledge the thorough research which went into the writing of the book as well as the formidable documentation which the author provides from scores of newspapers, periodicals and official sources.

CHECK LIST

THE BIG POWERS AND THE PRESENT CRISIS IN THE MIDDLE EAST.
Edited by Samuel Merlin. Farleigh Dickinson. 201 pp.

A tape recorded symposium held on December 6, 1967 at the Carnegie Center, New York, is reproduced here by editor Merlin in an expurgated version. Among the participants was Cecile Hourani a former adviser to president Bourguiba. Hourani caused a stir in 1967 when he published a famous article in the British journal Encounter. There is advocated a Bourguiba-like approach to the Israeli problem.

THE CRIME OF CHRISTENDOM: THE THEOLOGICAL SOURCES OF ANTI-SEMITISM.
By Fred Gladstone Bratton. Beacon Press. 241 pp.

Although Professor Bratton covers an area which has been widely discussed in recent years by writers like Jules Isaac, Ben Zion Bokser, Bernard Olsen, he makes a significant contribution by virtue of his short, compressed story of how Christian teachings more than anything else, have conditioned the western world to hate Jews. He pulls no punches. "The unbridled utterances of bigotry and hate coming from the venerated fathers of the early Church," he charges, "raise some doubt as to both their sanity and their saintliness." Regrettably the author has nothing to say about how Christian bias affects the state of Israel.

REDISCOVERING JUDAISM.
Edited by Arnold Wolf. Burns & MacEachenn. 285 pp.

A fine volume of essays on Jewish themes by such eminent thinkers as Emil Fackenheim, Jakob Petuchowski and Eugene Borowitz. As always Professor Fackenheim is challenging and stimulating in his essay "The Revealed Morality of Judaism and Modern Thought."

SIRHAN'S JEWISH DEFENSE COUNSEL

by Ivor Davis

Los Angeles (JCNS) - In the lobby of the Ambassador Hotel in Los Angeles, where Senator Robert Kennedy was shot and killed last June, I interviewed Mr. Emile Zola Berman, one of the defense counsel of the man charged with the shooting.

Mr. Berman's client is a 25-year-old Jew-hating Jordanian immigrant called Sirhan Bishara Sirhan. Mr. Berman is a Jew, and is defending him without fee.

During the 3 1/2 months the trial has lasted so far, Sirhan has repeatedly expressed his hatred for Israel, Zionism and the Jews.

Why, then? I asked Mr. Berman, had he accepted the case. "I took the case because I'm a trial lawyer, not as a Jew.

"My main object is to save a life and stop them sending this man to the gas chamber" he said.

"Of course, I was greatly intrigued by the case", he added. "I didn't know when I joined the defense last August that Sirhan was an avowed Jew-hater, but even if I had, it wouldn't have made any difference.

"As far as I'm concerned, the main thing was for him to get a fair trial, and this right of every person in America needs constant reinforcement by people qualified to do it.

"I wanted to save his life - is anything better for man to achieve than to save a life?

"I had no hesitation in accepting the case, although friends and associates questioned my motives. I've never let personal feelings get in the way of my professional obligations".

Mr. Berman's parents emigrated to America from Russia, living in Paris for a short time en route.

While there, they met and admired the French author, Emile Zola, who gained international fame and the eternal gratitude of the Jews for his lone battle to prove the innocence of Captain Alfred Dreyfus.

Mr. Berman said: "It was quite natural that their first-born son should be given the name of Emile Zola, but it's kind of a tough burden for a kid growing up on the New York East Side to have to carry around".

He has come a long way since then. Today, he is one of the senior partners in a big New York firm specializing in corporate law. His usual fee for a court appearance is $5,000.

Throughout Sirhan's trial, an adviser to the defense team has been Mr. Issa Nakleh, a Palestinian Arab who is a consultant to the various Arab delegations at the United Nations.

He has not taken part in the legal proceedings, but has publicly stated that, in the Arab world, Sirhan is regarded as a hero.

When Mr. Nakleh's name came up in the interview, Mr. Berman seemed uneasy - for the first time. "It's something I don't wish to talk about", he said.

He added: "Israel is not on trial here . . . neither is America.

"True, it was political assassination, but what it boils down to is one individual being tried for his life in the only way this country knows how.

"I honestly feel that this is a fair trial, and I'm carrying on my job in the fairest and most unbiased way I can".

KEEP SMILING

WHO GETS WHAT?

Eight-year-old Larry to teacher: "I don't want to scare you but my daddy says if I don't get better grades somebody's going to get spanked."

HOPEFUL

An optimist is a husband who goes down to the license bureau every year to see if his marriage license has expired.

ROBBED

Mrs. Katz: "I'm telling you, don't buy a color TV set."

Mrs. Berg: "And why not?"

Mrs. Katz: "Because, Our color TV never worked right from the start. It cost $700 and the very first joke we got was off-color.

NICE TWIST

Says Bob Hope: A race-track is a place where the windows clean the people.

CONGRATULATIONS

Jake: "Max, stop walking up and down already. I can't concentrate."

Max: "So who's walking up and down? And if I am, it's a free country, no?"

Jake: "Come on Max, tell me what's wrong."

Max: "Nothing. Only I just became a father."

Jake: "So, mazel tov! You don't have to pace anymore."

Max: "No? It's not for nothing I'm so noivous. Wait'll my wife finds out."

Sermon for the week

LINGUISTIC LEPROSY

The Scriptural reading for this Sabbath is treasure trove for the antiquary. Here the medical student will learn, doubtless with a sense of fascination, how the ancient Hebrew physician diagnosed leprosy and then proceeded to prevent the spread of the infection by isolation. From earliest times, physical cleanliness stood near to godliness in Judaism.

But the Jewish ethical genius was not content to accept the medical aspect of this dread disease as the final view of the malady. It looked beyond the body to the mind, and sought the psychological and spiritual roots of this nauseating sickness. The psycho-somatic approach to illness finds support in basic Jewish teaching. Behind the physical leper Talmudic Judaism saw an ethical leprosy that was the real malaise. Human vices are legion; but the leper among them is slander. The Sages quipped: metzora (leper) is in truth motzi shem ra (he that brings forth an evil name), the one whose smear campaigns make him a menace to society. Such a man (or woman) is unfit to live among his fellows.

In this concept Judaism gave expression to one of its profoundest teachings. The word is the most powerful force in human life. It can be used for good or evil. ('Death and life are in the power of the tongue'). It can make a man immortal, or it can drag him down to the in the house'). The malaise may infect a home; an evil tongue may lay it in ruins, beneath which are buried broken hearts. A word of aggression may set the world ablaze with all the hellish fires of war. It is not the sword that slays; it is the wounding word of enmity and hate that destroys.

If there is one truth above others that our generation is desperately called upon to learn, it is the evil of linguistic leprosy. One need not delve into the logical cruxes and contradictions laid bare by analytical philosophy to realize that we are living in an age whose besetting sin is the misuse of language.

'Freedom' is a sacred word on both sides of the Iron Curtain, but it does not prevent conscienceless dictatorship in one sphere or avid exploitation in the other. "Democracy" is another key-word that is full of polaric inconsistencies in practice: for millions it means "no vote"; for other millions it means the yoke of a ruthless, unethical majority. "Religion", any tiro knows, means "love". But in some instances it is "color blind", and in others it feeds on the odium theologicum till it is hard for the uninitiated to decide whether honest hate is not to be preferred.

There is a river called Jordan. In a bygone, Biblical age, Naaman the Aramean leper, was healed by its waters (under the prophetic speel of Elisha. The river still flows - from the semantic truth of the Torah; prophetic Judaism can still heal the linguistic leprosy of our age; if only the modern Naaman will have the faith and the courage to bathe in its soul-healing waters.

the lively arts
THEATRE MUSIC FILM
by D. COHN

* "I came to Israel to sing for you, not to speak," Nahama Lifshitz, the Russian Jewish singer, told journalists in Tel Aviv who have been clamoring for an interview with her since her arrival in that city recently.

But she prefers to wait awhile to let her emotions calm down. "I shall just sing the old, well known melodies and songs of our people," she promised.

"I want you to know, to understand, to feel how I sang to our people in the towns of Russia, how I awakened in them a nostalgia for our past, saddened them and, at the same time, made them rejoice in our people's past and future.

"I hope to be able to express all these feelings in my appearances in Israel through my songs in Yiddish and in Hebrew."

At present Miss Lifshitz is staying at a Tel Aviv hotel. She hopes to stay in Israel "for a very long time."

* No fewer than 24,000 books from twenty-five countries are ranged on four miles of shelves at a fourth international book fair held in Jerusalem.

Despite being a newcomer, the Jerusalem fair occupies fourth place in the world for such events after Leipzig, Warsaw and Frankfurt.

Among the agreements concluded in the early days of the fair was one for the Israel Program for Scientific Translations to produce limited editions of reprints of esoteric scholarly works for Gregg International Publishers of Britain.

Of major importance to Israeli students is an agreement by the American publishers, Prentice Hall, to extend to Israel its cheap books scheme, at present operating in East Asia.

Countries exhibiting this year range from Greece to Cambodia. Roumania is the only Communist country represented. It has a very large stand and its display includes a number of works in Yiddish.

The fair was opened by President Shazar. Israel's only international award, the Jerusalem Prize, was given to the Italian antifascist author, Ignazio Silone.

* Orson Welles has been signed for a starring role in, Waterloo, the film which is now before the cameras in Rome and also will be photographed in the Soviet Union. Welles is cast as King Louis XVIII. Starring is Rod Steiger as Napoleon and Christopher Plummer as Wellington.

* Otto Preminger has cast Liza Minnelli in the title role of his next film, Tell Me That You Love Me, Junie Moon, based on Marjorie Kellogg's best selling novel. It is a highly original adventure story about the courageous search for love by three handicapped people who met in a hospital and after their release start a life of their own refusing financial and psychological charity. Otto Preminger will direct.

* Neil Simon has been presented with the screen comedy award by the Writers Guild of America for his screenplay for, The Odd Couple. A box office champion of 1968, the film is based on Simon's own Broadway stage hit. The picture stars Jack Lemmon and Walter Matthau. Simon also wrote the original screenplay for Paramount's The Out-Of-Towners.

* Karl Marx was the revolutionary in the 19th century. Now it's Groucho. Two years ago Irving Berlin, the songwriter, wired Groucho Marx that the world would be in better shape if he, instead of the other Marx, had inspired the revolution. Recently Al Capp, the cartoonist, depicted young revolutionaires replacing a bust of Karl with one of Groucho.

Groucho has decided it's time to remove his cigar, join the rest of the planetary critics and deliver himself of all revolutionary opinions. At 73, he is unwilling to excuse the firebrands.

"I don't know what the problems of today's kids are," he said, "but I'm sure we had problems too though we didn't burn down the schoolhouses to remedy our complaints. I'm not in much sympathy with the kids."

Pursued Groucho, "I sympathize with the parents. I happen to be one, and I think it's nonsense to blame the parents when kids take LSD. Kids today are detestable and thank God mine are grown up.

"What you should do with kids is slug hell out of them when they're small. Explain to them what life is about, and if they don't obey give them the cat o' nine tails."

Letters to the Editor

NATO AND CANADA

Dear Editor,

The daily press has quoted our Minister of External Affairs as having told the NATO meeting in Washington that the evacuation of Canadian military personnel from Europe is not negotiable; Canada will go through with it.

Mr. Sharp has been quoted recently as opposing personally the new NATO policy. But having lost in the Cabinet, he defends the position of the Government.

I still believe that Canada's announcement about the "phasing out" of its troops from Europe is ill-timed. How do the Czechs feel when they hear about it? How do other Europeans feel? Is it not psychologically supporting Soviet excesses in Central Europe by weakening the spirit of resistance and convincing the oppressed peoples that their situation is hopeless?

I cannot believe that External Affairs Minister Sharp really made that statement. For I am sure he would want the peoples of free Europe as well as those behind the Curtain to remember that they still have friends overseas, that Canada is their friend.

NATHAN AUERBACH
Toronto, Ont.

PROMINENT AT TESTIMONIAL DINNER.- Lt. Col. Dov Sinai (left), Consul-General of Israel in Montreal, who will be guest speaker at a testimonial dinner in Toronto in honor of Sam Cohen (center), president of College Memorial Chapel, on Sunday evening, April 27th, at Beth Sholom Synagogue. Rabbi Dr. David Monson (right), spiritual leader of Beth Sholom, will chair the evening.

The dinner will be dedicated to Kibbutz Ashdot Yaacov, on the Jordanian border of Israel, which is the target of constant shelling by Arab terrorists. The United Organizations for Histadrut, with the backing of the College Memorial Chapel, have undertaken to rebuild the cultural center which has been destroyed by the enemy.

Mezzo Soprano Naomi Pinkus and tenor Beno Schwartz, both of the Israel National Opera Company, will be heard.

The affair is sponsored by the United Organizations for Histadrut of which Julius Ciechanowski is president.

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TORONTO OBITUARIES

BRANDMAN, ABRAHAM - On April 1st, late of 63 Gilgorm Rd.

COOPER, ABRAHAM - On April 9th, late of 6171 Bathurst St.

FIELDS, MARTIN - On April 9th, late of 52 Luverne Ave.

FRIEDMAN, ROBERT - On April 6th, late of Whitby, Ontario.

GELBLOOM, SARAH - On April 8th, late of 50 Verwood Ave.

GELLER, MICHAEL - On April 13th, late of 52 Wembley Rd.

GEMVICKI, HINDA - On April 8th, late of 175 Waterloo.

GERSHENFELD, ESTHER - On April 2nd, late of 81 Wembley Rd.

GOLDMAN, JOHN - On April 8th, late of 9 Kingsbridge Ct.

GOLDSTEIN, JENNIE - On April 14th, late of 996 Avenue Rd.

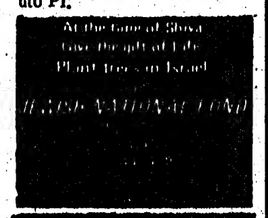
GROSS, REBECCA (BETTY) - On April 7th, late of 1 Canyon Ave.

HARRIS, GEORGE - On April 13th, late of 36 Gelnarden Rd.

KAMIN, WILLIE - On April 13th, late of 3896 Bathurst St.

LORIE, HAROLD - On April 8th, late of 613 Lonsdale Rd.

MINDEN, JENNIE - On April 9th, late of 1 Benvenuto Pl.



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331 College St. – 922-0619

SALES HELP WANTED

SALES HELP WANTED for the summer (July and August), in beach area; shomer shabbos; reply box number 3423, The Canadian Jewish News, 3433 Bathurst Street, Toronto 19.

ACCOMMODATIONS WANTED

BATHURST - EGLINTON AREA. Woman would like to share 2 bedrooms furnished apartment, or a nice room in congenial home; call after 7 p.m., Lil, 782-0523.

HELP WANTED

BATHURST-LAWRENCE AREA - Part time experienced typist required by a Jewish organization. 1 - 4 p.m., five days a week. Call 782-9355.

FURNISHED ROOM FOR RENT

LAWRENCE-BATHURST - Woman has furnished room in bungalow; kitchen privileges and use of home; suitable for woman; call 781-2645.

PERSONAL

New social group being formed, with new ideas, ages 23-35 only. For information call 787-6480 after 6 p.m.

Jewish gentleman, unattached, 50 years of age 5'5", slim, no dependents, financially secure, wishes to meet attractive lady in her forties. Reply box number 3424, The Canadian Jewish News, 3433 Bathurst St., Toronto 19.

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TORONTO SYNAGOGUES AND ORGANIZATIONS

TO LECTURE

On Monday evening, April 28th, Dr. Banjamin Schlesinger, Professor of Social Work at the University of Toronto, will speak on: Judaism and the New Morality, A New Look at Family Life. The lecture takes place at Shaarei Shomayim.

RECEPTION

Shaarei Tefillah Congregation is tendering a farewell reception for Dr. and Mrs. M.B. Weinberg and Mr. and Mrs. L. Burnley who are moving to Israel. The event will take place Sunday evening, April 27th, at the synagogue.

AWARD DINNER

Beth Emeth Bais Yehuda Brotherhood will have its sixth annual award dinner on Monday evening, May 5th. Guest speaker will be the Hon. Mitchell Sharp, Minister of External Affairs.

CELEBRATION

The Federated Zionist Organization of Canada will sponsor a celebration in honor of Israel's 21st Day of Independence, Tuesday, April 29th, at the North York Centennial Center. Dr. Yaacov Herzog, former Ambassador of Israel to Canada and now Director General of the Prime Minister's Office, will be guest speaker.

RABBI VISITS TORONTO

Rabbi Wolfe Kelman, executive vice president of the Rabbinical Assembly of America and brother of Rabbi Joseph Kelman of Beth Emeth Bais Yehuda Synagogue, will deliver a series of lectures this weekend at the Synagogue. Tonight, at an Oneg Shabat, he will speak on: An Optimistic Outlook for North American Jewry. Tomorrow morning he will sermonize on: Impression of Israel. On Sunday morning, the Rabbi will speak of his visit with Rabbi Levin, Chief Rabbi of Russia, in New York and Moscow.

A SECOND COOK
experienced, for Jewish summer resort; July and August; good salary;
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Call Mr. R. Frankel, 366-4221.
Evenings 636-3307

ACCOMMODATIONS AVAILABLE

Gentleman in bungalow would like to share same with another gentleman; references; call RU-2-6629.

MOTHER'S HELPER WANTED

Orthodox girl wanted as Mother's helper at the cottage, during the summer months; call 636-0897.

PERSONAL

Gentleman, professional, youthful, athletic, multilingual, musician, wishes to meet attractive, educated lady 25-35. Please reply to box number 3421 The Canadian Jewish News, 3433 Bathurst St., Toronto 19.

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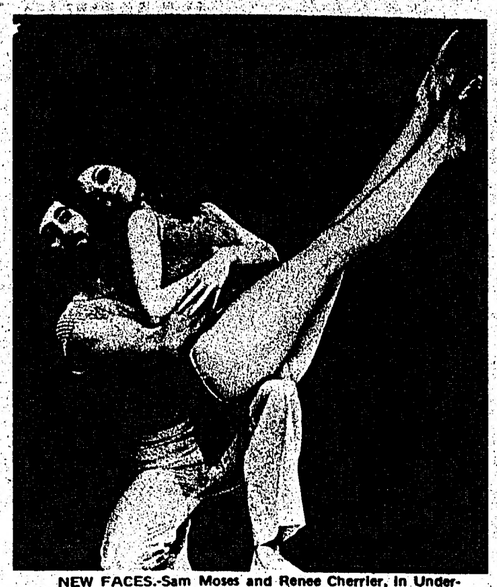

NEW FACES.-Sam Moses and Renee Cherrier, in Underwater Ballad, a skit in Spring Thaw '69, which will open at Toronto's Royal Alexandra Theater this coming Monday and run for six weeks.

BETH EMETH BAIS YEHUDA SYNAGOGUE
100 ELDER STREET, DOWNSVIEW
invites
the Toronto Jewish community
this weekend to hear
RABBI WOLFE KELMAN
who will speak, Friday night, April 18, on:
"AN OPTIMISTIC OUTLOOK FOR NORTH AMERICAN JEWRY"
ONEG SHABAT AT 8:15 P.M.
- Saturday, April 19, morning sermon: "IMPRESSIONS OF ISRAEL".
- Sunday morning, April 20, 10:30 a.m.: Report on Visit with Rabbi Levin, Chief Rabbi of Russia, in New York and Moscow

The College Memorial Chapel
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The United Organizations for Histadrut
are sponsoring
a
TESTIMONIAL DINNER
in honour of
SAM COHEN
SUNDAY, APRIL 27 6.30 P.M.
at the
Beth Sholom Synagogue, 1445 Eglinton Ave. W.
Guest Speaker
LT. COLONEL DOV SINAI
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ORTHODOX CONGREGATIONS OF TORONTO
invite you to attend on
Tuesday, April 22, 1969
Israel's Independence Anniversary
at the SHAAREI SHOMAYIM CONGREGATION
470 Glencairn Avenue, Toronto
7:15 p.m. Memorial Service for the Fallen of Israel's Defence Forces
7:45 p.m. Solemn Prayer Service for Yom Ha'atzmaut
Address by RABBI Z. ZAMBROWSKI
Chairman World Mizrachi Executive
9:00 p.m. Open House "Lechayim" tendered by the Consul General and Mrs. Aba Gefen to celebrate Israel's Twenty-first Independence Day

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mourns and grieves the wanton, vandalistic burning of our sacred Scrolls of the Torah
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PROMINENT RABBIS WILL SPEAK AND LEAD THE BURIAL PROCESSION
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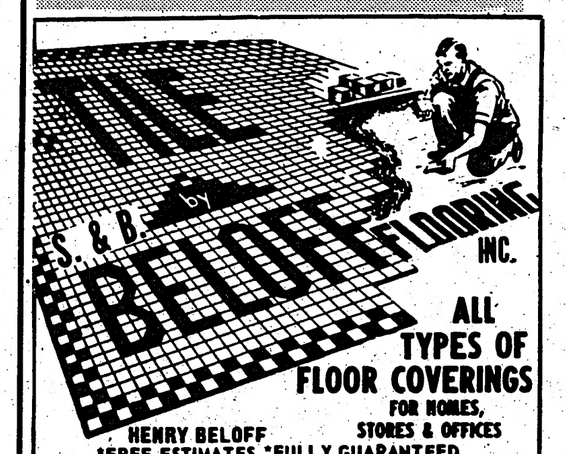
GREETINGS FROM MONTREAL



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TORONTO WOMEN'S NEWS

EXECUTIVE MEET

Torath Emeth Sisterhood held an executive meeting recently at the home of Mrs. Sylvia Zeifman. Mrs. Anna Zigelman read the minutes.

The annual Sisterhood tea will be held in June at the home of Mrs. Anne Botnick. Mrs. Eva Bleeman is tea convener; Mrs. Dorothy Cooperberg, patroness convener. Committee includes Mesdames Nancy Silver, Sela Buksbaum, Anne Zigelman, Faigie Frankel, Sarah Grosz, Naomi Weinberg. Honorary patronesses: Mesdames Jenny Ochs, Mina Ochs, Anne Zigelman.

Mrs. Blum, president, made a presentation to the hostess.

OPEN MEET

Mizrachi-Hapoel Hamizrachi Council of Toronto will hold an open meeting for members and friends, Monday evening, May 5th, at the Shaarei Tefillah Synagogue. Dr. Leah Bronner, South African Mizrachi leader who is visiting Toronto and will be guest speaker at the Mother-in-Israel luncheon the day before, will show a film, The Drama of Jerusalem. Refreshments will be served.

GENERAL MEET

Sisterhood of Shaarei Tefillah held a general meeting Wednesday evening. Guest speaker was Mrs. Meyer Rotenberg. Topic: Archeology and How it Relates to and Confirms Bible Stories.

Nominations for the 1969-70 executive board were held.

FASHIONS AND SALE

The Philadons Service Group Inc. will hold its annual Spring Fashions and Auction Sale, Monday evening, April 21st, at Temple Sinai. Proceeds for charity.

SPRING HAPPENING

The Young Women's Branch, Sons of Jacob, will hold a Spring Happening this Sunday from 2:30 to 9 p.m. at the Lawrence Heights Community Center. First prize is an original painting. Featured will be an art show, bake sale, refreshments, tea cup reading, bazaar tables, games, palm reading. Proceeds to various institutions. Coconveners are Mesdames S. Zalken and J. Nefsky.

ANNIVERSARY BALL

The Zionist Revisionist Organization of Toronto is tendering an anniversary ball tomorrow evening, Saturday, April 19th, at Associated Hebrew Schools, in celebration of Israel's 21st birthday. Greetings will be extended from the State of Israel, local Rabbi H. Lerner will deliver an address and entertainment will be provided. Dancing to Sam Silver's orchestra; refreshments.

Sponsors are: Zionist Revisionist Organization, Jabotinsky Lodge; Johanna Jabotinsky Chapter; Betar-Brit Trumpeldor.

WILL PROVE IT CAN BE DONE. - Jean Nidetch, founder and president of Weight Watcher's International Inc., who will appear at Toronto's Eaton Auditorium next Wednesday evening. Mrs. Nidetch, once dubbed the priestess of the fat world, dropped 72 lbs. in 1962 by dieting and meeting with other overweight friends to gain moral support. Encouraged by her success, she decided to help others with obesity problems learn from her experience.

Recipe

POUND CAKE

1 cup butter
1/4 cup vegetable oil
3 cups sugar
5 eggs
1 tsp. vanilla
1/2 tsp. lemon extract
3 cups flour
1/2 tsp. baking powder
1/8 tsp. salt
1 cup milk

Cream butter and oil together until light and fluffy. Slowly beat in sugar to give a creamy, light-colored mixture.

Beat in eggs one at a time. Stir in vanilla and lemon extract. Sift together flour, baking powder and salt. Fold into batter alternately with milk.

Pour into a lightly greased, 10-inch tube pan. Place pan in middle of a cold oven. Immediately turn on oven at 325 degrees and bake until done, about one hour and 20 minutes. Cool in pan on a rack. Yield: 12 to 14 servings.

PLAIN FUN
by Ruthie

Walking down the street the other day, I came across -- what do you thing?

Remember years ago when we were youngsters how in the summer a caravan was anchored onto a corner lot? Carousel, the whip, the loop-the-loop (Papa pronounced it, Loopity-Loop), the tunnel of love, the works. We kids were in ecstasy. And it didn't matter how much tickets cost for those things; Mama knew where we were and didn't have to comb the neighborhood when she wanted us. Though she'd have a fit if she knew we ignored her warnings about those "dangerous" rides.

Nu, so that's exactly what I bumped into. Right away nostalgia set in.

My, my, the neighborhood suddenly looked so friendly. The canned music gave everybody such a lift.

"Gosh," I said to no one in particular, "the kids are having a ball!"

"Kids!" came from nowhere. "Are you kiddin'? You find more grownups on these things than kids."

And come to think of it, it's so. What wholesome fun!

* * * *

You know, life wasn't less hectic or less worrisome then. But it most certainly seemed simpler.

There was the corner candy store where Papa sent us for a glayzel sudda vosser (small glass seltzer) -- with his own glass so he didn't have to bother sending it back. The most dangerous pasttime was feeding the gum machine pennies and reading comics.

On a hot summer-night the monotony was broken by a block party. All the neighbors got together for this. Suddenly grievances were forgotten. Blocks were cordoned off against traffic, streamers were strung across the streets from house to house, colored lights winked from all over and every mama showed off her favorite concoction. People sang and danced all night on the streets. And that was one time Mama didn't say anything when she saw us sitting on the fire escape taking it all in.

For weeks afterwards the neighborhood-atmosphere was friendlier.

* * * *

Who can forget Coney Island years ago? Today if you walk along the boardwalk at night you're afraid you'll get a dagger in your back.

And what's happened to Luna Park and Steeplechase? Remember the billboards advertising Steeplechase -- the guy with the big mouth and people walking in?

That could be where Mama got her pet expression: "Close that pisk (mouth) already. It's big like Steeplechase."

So where are they now? The area burned down years ago. Today in the spot stand housing projects. Progress.

Nu, so where do people get their fun? Your guess is as good as mine.

* * * *

Movies were so simple, uncluttered, then. You saw a comedy, you laughed. A tragedy, you cried. A thriller, you almost had a heart attack. Simple. Just like that.

Today every picture has to have a hidden meaning. That little word, enjoy, is a forgotten thing. How can you enjoy if you're busy figuring out what the whole thing means, what the message is? It's already easier to study Shakespeare.

* * *

What's happened to that wonderful indoor sport, reading? We couldn't afford the movies every night. And sometimes a person wanted to do something quiet. We didn't have the Idiot Box yet. So we read.

Maybe we didn't read the Classics. Maybe even it wasn't the Moderns. So it was the funnies. But we read.

Today the average person, if he reads at all, goes in for something like Portnoy's Complaint which only puts undeserved millions into the author's pockets and is definitely not an asset in any library.

* * * *

Tahka (really) it's like Mama always says, "People could live if they only knew how."

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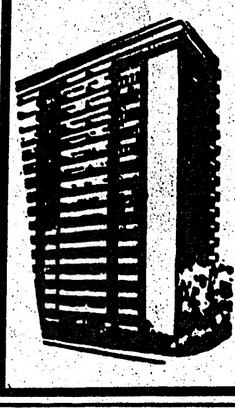
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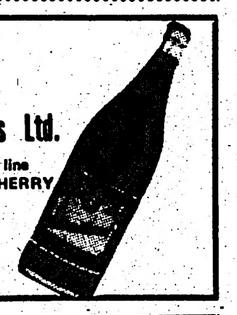

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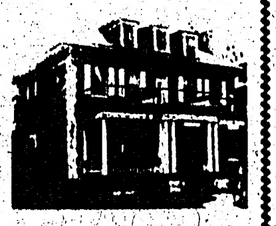
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The first Israel branch in Jerusalem was founded in 1964 at the suggestion of Dr. Yaacov Herzog, then Ambassador of Israel to Canada. Headquarters are at Heichel Shlomo, with Maurice Jaffe and Mrs. Yaacov Herzog directing the Israel branches. The new Tel Aviv branch, recently established, will be guided by Rabbi William Drazin and David Schachor, prominent Tel Aviv attorney. Both branches give loans without any interest.

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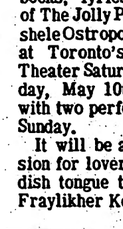
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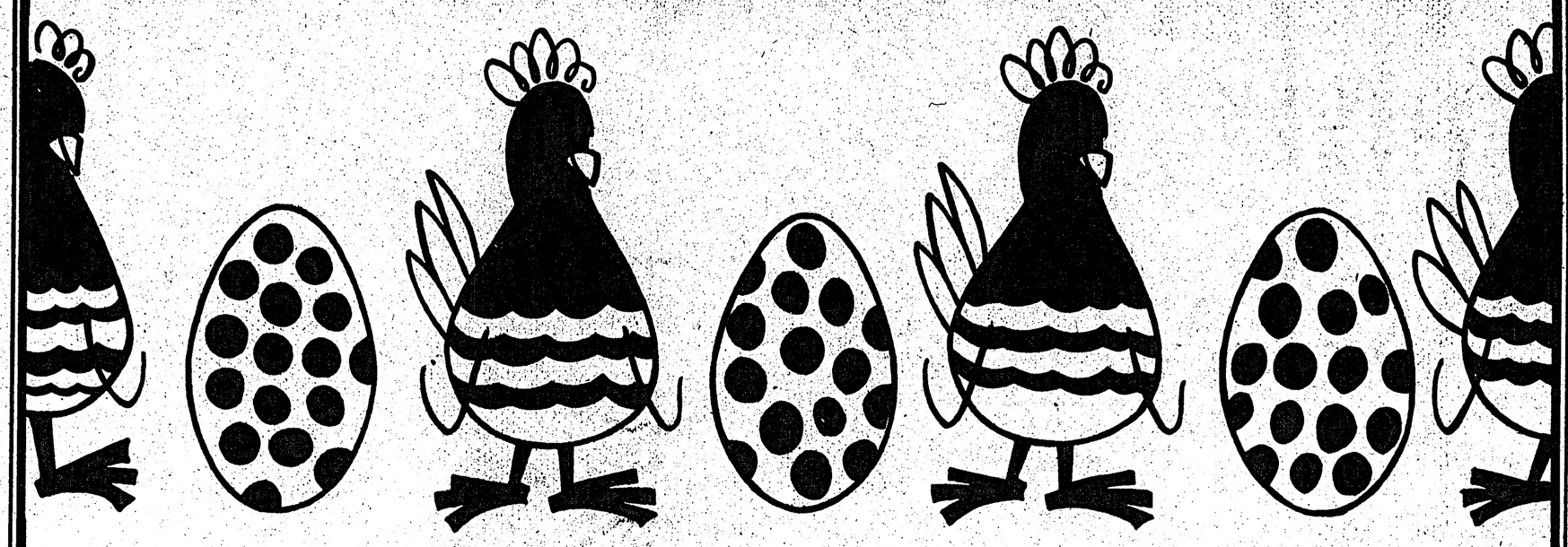

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ISRAEL
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21st
ANNIVERSARY SUPPLEMENT

INTERNATIONAL EDITION (SECTION II, THE CANADIAN JEWISH NEWS) 8 PAGES FRIDAY, APRIL 18, 1969

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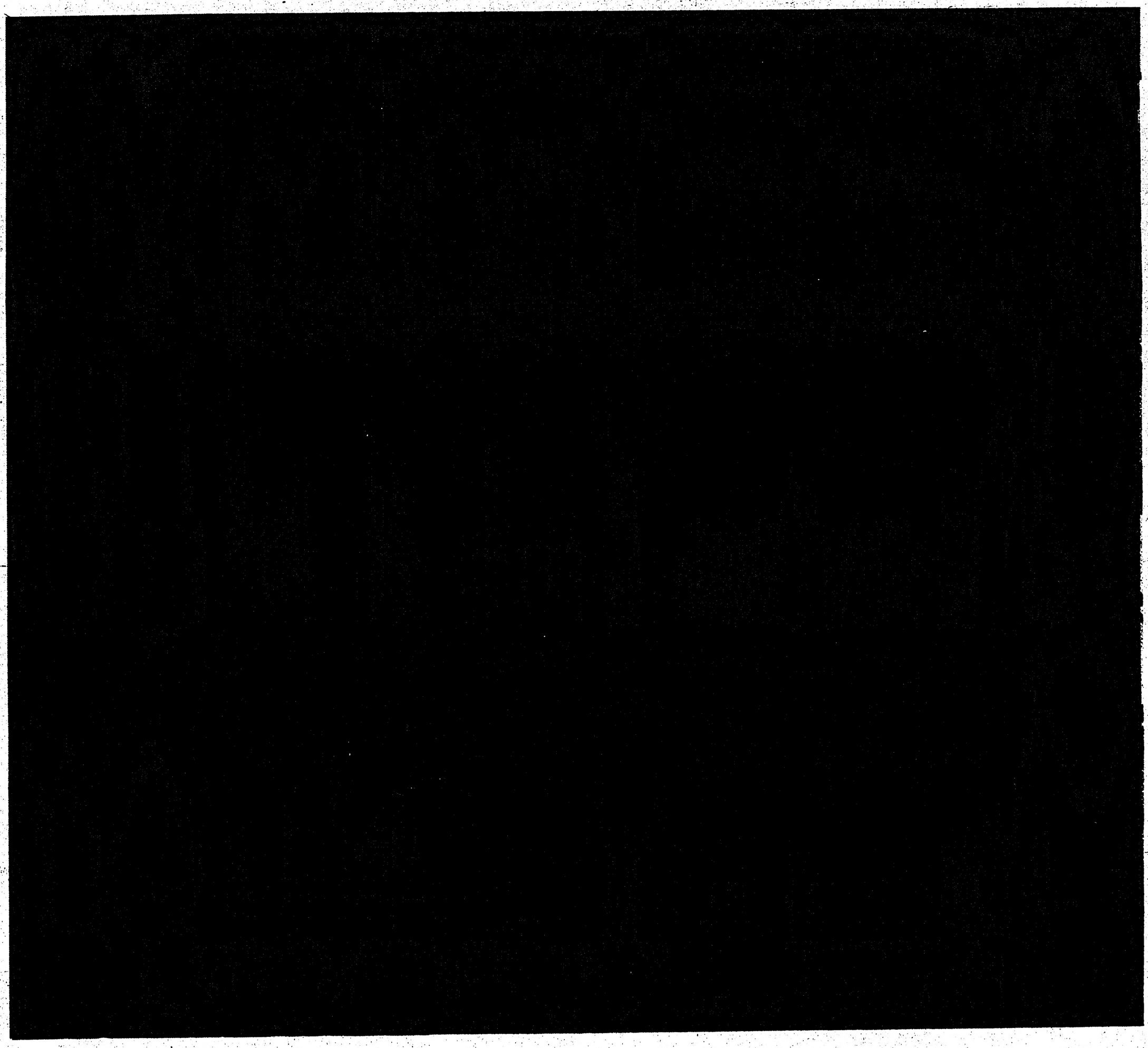

".....and saviors shall come up on Mount Zion to judge the Mount of Esau; and the Kingdom shall be the Lord's....." (Obadiah 21)

FEATURES ● STORIES ● GREETINGS

THE LAST OF THE SAMARITANS

by Schifra Strizower

Once widespread throughout the district of Samaria, the Samaritans are Jewry's oldest sect, with antecedents reaching back to the period of Kings. Their religion, the Samaritans assert, represent the true, unalloyed teaching of Moses. Indeed, they adhere rigidly to the Pentateuch.

Although their numbers gradually diminished with the passing of the centuries, some 240 continue to reside on the slopes of Mount Gerizim, their holy mountain, close to the site of ancient Shechem (modern Nablus). Another 200 live in Holon, on the outskirts of Tel Aviv, part of a contingent which, during the Mandatory period, split off from the main body of the sect to take up residence in the more Jewish environment along the coast.

In the spring the Samaritans of Holon join their brethren-in-faith in Shechem for the celebration of their holiest rite, the Passover sacrifice. The whole community proceeds to the place of sacrifice not far from the top of the mountain. At sunset the sacrifice takes place, after which with loins girded and their staves in their hands, they "eat in haste" - as Israel was commanded to eat on the night of the Exodus.

The Samaritans have, to a large extent, shared the fate of the other sects. Their history has been written by their opponents, and consists almost exclusively of stray statements in Biblical, rabbinic and patristic literature.

According to the Jewish view, the fall of the capital of the kingdom of the Ten Tribes of Israel, Samaria, in 721 B.C.E., involved the deportation of the people, and the introduction of prisoners from other parts of the Assyrian empire to take their place. The newcomers were soon after troubled by lions, whose visitation they regarded as Divine punishment for their ignorance of the cult of the land.

At their request the Assyrians allowed one of the priests to return and teach the worship of the Lord of the land, with the result that a mixed form of religion was established; for the newcomers accepted the Israelitic creed without altogether abandoning their idolatrous concepts.

The Samaritans' offer to collaborate in the work of restoring the Temple was rejected by the Jews - a decision of lasting import for the relations between the two communities. Indeed, according to the traditional Jewish view, it was over the restoration of the Temple that the break came - a break which was never healed.

But the Samaritans have their own view of all that has happened. They deny that the Ten Tribes were ever deported en masse. In fact, the Samaritans claim to be the descendants of the Ten Tribes.

Their priests consider themselves to be the true descendants in an unbroken line from Eleazar and Phineas, to whom the covenant of an everlasting priesthood had been promised after the events of Moab (Numbers 25). But in the seventeenth century the Samaritan priestly house became extinct, and the office then devolved upon the Levites.

Samaritan tradition, too, relates that the Assyrians were asked to allow the deported priests to return - but for reasons somewhat different from those advanced in II Kings 17. For, according to the Samaritans, there were many among those left behind able to teach the Law of the Lord.

However, the priests who had ministered on Gerizim had been carried away, with the result that no more sacrifices were brought. And so the curse threatened in Leviticus 26 came to pass, when drought and famine were followed by an invasion of wild beasts.

The priests, and those of the deported Israelites who wished to accompany them, were sent back. The returned exiles asked the Jews to collaborate in the work of restoring the shrine on Mount Gerizim. But the Jews would not hear of it, and even interfered with the work of restoration.

The Jewish and the Samaritan accounts are alike tendentious, the former defamatory, the latter apologetic. According to the Assyrians - surely the most likely to exaggerate the humiliation inflicted upon the conquered - the fall of Samaria involved the deportation of 27,290 people; though no doubt there was more than one deportation and more than one colonization to replace those lost by the calamities of war.

But the bulk of the people remained behind. Moreover, it seems that there were many among those left behind "who had not bowed the knee to Baal" and whose minds turned to Judah, which the Lord had so wonderfully preserved from the Assyrians. It looked as though the old division between Israel and Judah might be forgotten. But this did not happen.

In his "History of Palestine from 135 A.D. to Modern Times", James Parkes wrote: "The bulk of the 'Samaritans' were as much 'Jews' as the inhabitants of Judah . . . They were moreover equally loyal to the Law . . ." It seems that the animosity between the two communities was political rather than religious in origin - the continuation of the ancient animosity between the kingdoms of Israel and Judah. With the erection of a rival sanctuary on Gerizim, probably at the time of Alexander the Great, the break became complete.

The Samaritans observe only those laws which are prescribed in the Pentateuch. When the Prophets and the Hagiography were subsequently added to the Canon, the Samaritans rejected them - a rejection which nowhere appears charged against the sect as a heresy. But their rejection of a literature deeply impregnated with great vision narrowed their outlook and prevented their taking part in the later developments in Judaism.

The Orthodoxy of the Samaritans was frequently praised by the rabbis. Thus Jews could take it for granted that these sectarians had put aside the tithe; they could even eat the unleavened bread prepared by the Samaritans. Indeed, some rabbis declared: "A commandment which the Samaritans follow they observe much more scrupulously than do the Jews". Later, however, an unfavorable view of the Samaritans seems to have prevailed.

But it is faith in Mount Gerizim which is the great differentiating doctrine between the two communities. And when the Samaritans yield this heresy, the Talmud teaches, we shall take them back.

ISRAEL TODAY

INTERVIEW WITH DR. ABBA GEFEN

Consul-General of Israel

Q: On the eve of Israel's 21st Independence Day, how would you define its achievements?

A: During the 21 years Israel consolidated its security economy and position among the nations; cultivated the arts and sciences; established and strengthened democratic institutions, serving the cause of freedom and human advancement. Israel maintains diplomatic and consular relations with over a hundred countries of divergent political and economic structures, belonging to different blocs on all five continents, while Israel itself is not committed to any power bloc or party or any military defense pact.

Q: Do you foresee a new war with the Arabs in the next year?

A: No. I do not think that the Arabs believe now they can win a war. The chances of a war would increase if the Arabs thought themselves strong enough to launch one, because neither the Arab leaders nor their policies have changed. But war is not inevitable. If Israel will be strong, the Arabs will not dare to attack again. A strong

CONSUL ABBA GEFEN

Israel is the only deterrent factor.

Q: Do you foresee peace in the near future?

A: I am not optimistic. It seems to me that we might have to continue in the same condition of no peace and no war, with all the inconveniences of this situation, and the people of Israel are conscious that they may have to live with this for some time.

Q: What do you expect in these circumstances, from the Jewish community of Toronto?

A: As in the past, the same in the future, we look upon our brother Jews to help Israel to continue its development and advancement as well as to realize its aspiration to achieve a lasting peace. The Toronto Jewish Community has proven to be a most faithful ally of Israel during its most crucial hours, and I am confident that this community will continue the same loving concern and true brotherhood. We also expect Aliyah from Toronto, especially of young people, to whom Israel is a real challenge. During the 21 years, from every community of our people, our brothers - whether oppressed and homeless, or eager for redemption -- have made their way to our young State to take part in building and advancing it. To the young immigrant, Israel offers the opportunity to achieve the set of ideals to which today's youth is committed and which are those of the Prophets of Israel and of Zionism: freedom and democracy, equality and tolerance, progress and human advancement.

May I thank you and, through you, wish the Jewish Community of Toronto a Happy Yom Atzmaut, and that next year will be one of peace and security for the State of Israel and for the Jews everywhere.

We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

In these historic days, The Canadian Jewish News will continue to report facts and analyze the march of events so that you may read what is important and relevant to your own life and the future of your children

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HAIFA PORT

Haifa (JCNS) - Haifa port's 3 million Israeli pound modernization program was completed this week with the opening of a new approach road to its western entrance. Lorries carrying citrus from the south will now be able to enter the port without having to pass through Haifa's central lower town.

Other modernization work was done in the eastern part of the port. A new marshalling yard will enable citrus lorries to wait their turn to come into the harbor for unloading. Several entrances to the port will now be closed and traffic better planned.

A frustration still felt by the Port Management is the withholding by the Ministerial Committee for Building Control of approval for the construction of the long-planned passenger terminal. Instead, a provisional arrangement will be made in order to use the 2 million Israeli pound bridge built from the roof of a storage shed at the main quay, which leads to the main railway station.

The top of the shed will be available for people coming to welcome or see passengers off. The passengers will be able to get to the roof by a lift. This will, to some extent, free the port from passenger traffic and keep it clear for cargo operations.

The old cargo shed still used as a passenger terminal will remain until permission is granted for the building of the 5 million Israeli pound terminal for which plans have been completed.

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Jewish Pilgrims tell their story

How the tradition continues

By S. Benaron

PILGRIMAGES, according to The Jewish Encyclopedia, are journeys made to a shrine or sacred place in performance of a vow or for the sake of obtaining some form of divine blessing, to which may be added: or in compliance with some requirement, as, for example, the visit to the Temple three times a year in ancient days, though that, too, earned a blessing for the pious. Those journeys to Jerusalem were joyous occasions. After the destruction of the Temple and the razing of Jerusalem by the Romans and during the Byzantine Christian occupation the city was either barred to Jews or the journey became dangerous or, under Crusader domination, impossible. It was only with the conquest of Palestine by the tolerant Saladin, that Jewish pilgrimage could be renewed. Even then brigandage, piracy and general insecurity, quite apart from the cost and time involved, made the journey almost prohibitive.

★ ★ ★

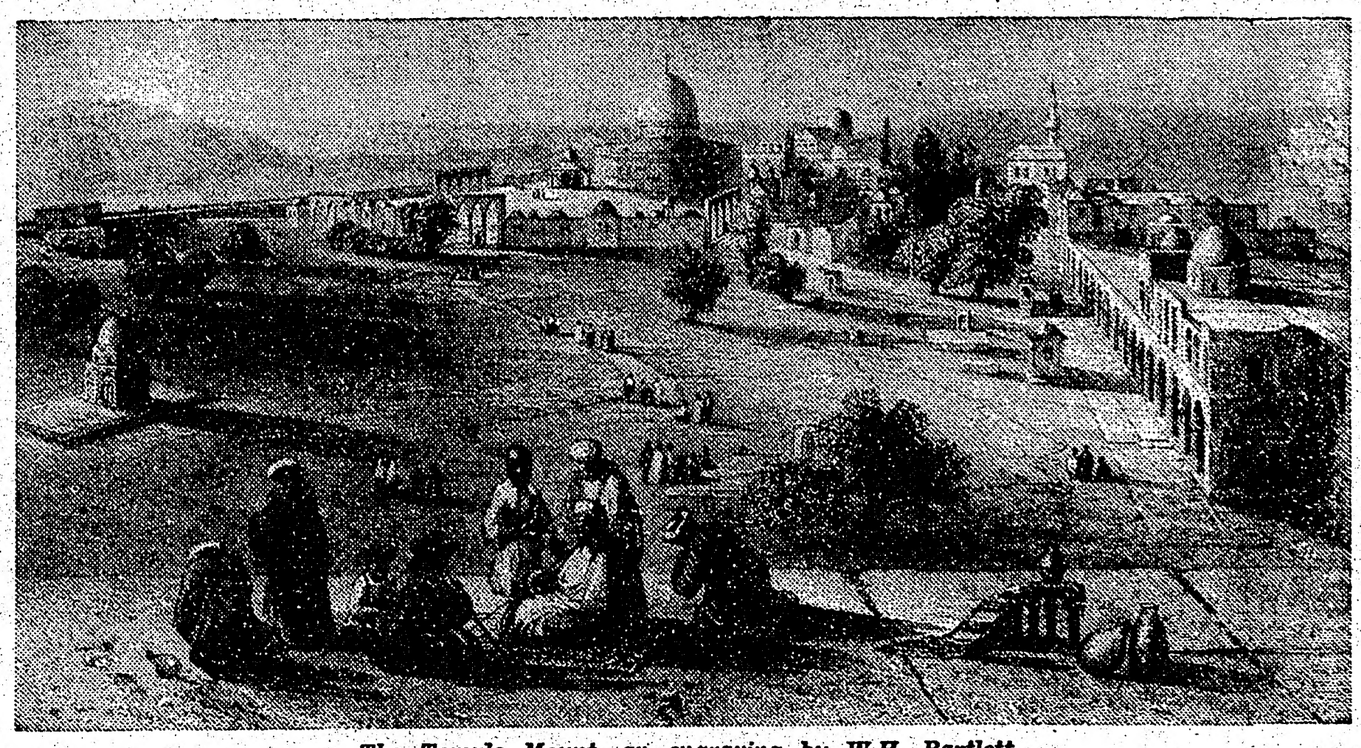
IN spite of this, the Jews' never-ceasing prayers for the peace of Jerusalem and for the revival of the ancient glories of the Temple impelled some pious, brave, hardy individuals to undertake it. Some perished on the way. Others left records of their adventures on the way, their emotions on seeing Jerusalem and also of the conditions in which the Jews there lived. They had good reason to tear their garments in mourning, not only as was the custom, for the loss of the Temple in ancient days, but also for the desolation that met them, for the terrible conditions into which occupying rulers had allowed the whole city to fall.

★ ★ ★

REVIVAL of Jewish pilgrimage began after 1492, with the expulsion from Spain, individuals and groups arriving on visits or as what may be looked on as permanent pilgrimage, that is, settlement. But it was not until the 19th century, when movement in and out of countries was less restricted and travel made easier, and conditions in Palestine became more comfortable — though dangers and inconveniences persisted — that the pilgrimage movement increased in volume. Travel in general became more "popular" aided by the increasingly close attention paid to Palestine by the European Powers as part of their rival designs on the ailing Ottoman Empire. At the same time, scientific archaeology was the result of both developing general interest and the impetus to closer acquaintance with the Holy Land.

★ ★ ★

IT was then, too, that a radical change came about in the nature of the pilgrimages. Political and social developments in Europe were causing Jews to see in Jerusalem not merely a point from which to look back on their past but one from which they could envisage the future, a point where nostalgia and lamentation could become rehabilitation and hope. Prayers were no longer pleas. They became expressions of determination. Psalms were exchanged for blue-prints; or, rather, blue-prints acquired the nature of psalms. And if this is thought to be too mundane, it should be remembered that the Temple itself, the spiritual and material focal point of the 2,000-year-old pilgrimage of the Jewish people, was also built by the hands of men. They were inspired men. So, too, are their descendants, the permanent pilgrims of today. And today's Jewish pilgrims from other lands often come to see these permanent pilgrims as well as the historic landmarks.



The Temple Mount, an engraving by W.H. Bartlett.

Yehuda Halevi and the longing for Jerusalem

The following is by the famed 12th Century Hebrew poet YEHUDA HALEVI, who left Spain in 1140 for the Holy Land. En route he visited Fostat (Cairo) at the invitation of Nathan ben Samuel, head of the Academy there, to whom he wrote, after praising his accomplishments, "Shall Egypt detain such a man while Jerusalem .... longs for thee?"

There is a legend that Yehuda Halevi reached Jerusalem only to be crushed to death under its walls by the horse of an Arab brigand. His actual fate is unknown. He may have perished while crossing the Sinai Desert. There is premonition of the legend in a poem by him: "I yearn for my soul to be poured forth in the place where God's spirit was poured out on the chosen ones." This is echoed in another poem of his:

No love but God's is great,
Thy holy gates in love approached, I wait
For death; my heart to Thee I sanctify
Upon Thine altar, love to testify.

TO the store-house of understanding and stronghold of faith, the crown of scholars and chief of the speakers, the pride of the Tora and the bowl of the candlestick, our master and teacher Rabbi Nathan the scholar, son of our great, honoured and holy master and teacher Rabbi Samuel the scholar, of blessed memory, from one who bows himself down before him and longs to behold his countenance, Judah the Levite, son of Rabbi Samuel, may his soul be in paradise!

...My heart is in a ferment, and my thoughts impel me to write. Thou didst humble me, yet didst thou delight me, for thou didst treat me with honour, though this weighed upon me, and put upon me the crown and the testimony... But who can don thy crowns, and who can put on thy wreaths? Gates of justice are thy gates, lofty mountains are thy mountains, and exquisite dawns are thy daybreaks. When thou decidest a law, thou annullest the opinions of others, when thou counsellest, thou breakest every rod, every mouth becomes dumb, even the eloquent feels ashamed, and they who compose songs have mouths, but speak not: their fountains are stopped, and they themselves are still as a stone in the presence of a fountain whose waters fail not... The manna descends upon him that hearkens to thy words. Wonderful are thy words, and thy compositions are awe-inspiring; they fly to the west and to the south, and speak from on high. Shall Egypt detain such a man, while Jerusalem as well as the land on Merathaim longs for thee?...

Yea, thy name is greater than all: our master and teacher, Nathan the scholar, the crown of scholars, the righteous, of blessed memory! From one who is a fragment of thy light and a tributary of thy rivers, Judah the Levite, thy disciple, the gleaming of thy harvest, and the fallen fruit of thy vintage; who sends his heart ahead of his writings; who is fearful and faint-hearted to think on his affairs... Who am I, what is my life, and what is my desire and wish? Worthless dust, crushed and faint; fearful on account of my iniquity and the sins of my youth and old age. Yet I venture to stand upon thy threshold with my supplications, though I am but a wayfarer that turns aside to tarry for a night, a Levite who sojourns there. Wherewith shall I draw nigh, and how shall I keep up with the ruler and potentate? I summoned counsels from afar, took up my weapons, came in, and went out; but I found nothing better than silence. I was humiliated and put to shame, and despaired of an answer; I lost heart to come out to meet thee; I groped for the wall in the dark, and felt my way like the blind, and sought hiding-places, until I met taskmasters, who were urgent, persistent, and pressing; they came from the wonderful sage, the lord, the exalted nobleman, our master and teacher Halfon the Levite, who speaks in thy name, and endeavours to cleave to thee. O my lord and my pride, may he be exalted and lifted up, and may he be very high! He stands between us to join our hearts with the exchange of our writings and the purity of our love. He importuned me, pressed me, urged me, roused me, and brought me out hastily from the dungeon of slothfulness. He coaxed me unceasingly, saying: "Come now, I will prove thee; finish thy work, and give the best thereof which is full of understanding; perform in thy old age the deeds of youth. Know before whom thou art about to render the account, near whom thou writest, and near whom thou signest!" Thy enchanters hurried, and thy magicians did great things, until they annulled my vows, and made my bonds void. Then my bands dropped off, my youth was renewed, my songs thronged tumultuously, my lyres were sounded, and forgotten were my fears and the years of my life of sojournings. I remembered not that the day had declined towards evening, that the eternal resting-place was nigh while there was yet abundant work. I mingled with the throng, summoned up my youth, eagerly sought the dawn of life, and dissembled hoariness, as one dissembles a stolen thing, though my leanness testified against me. Then I took some of thy words, and wrestled manfully with the lion, and prevailed; I rescued a piece of an ear, and made merry with myself, for I was likened to the scribes of the King and to them that have ability to stand in the King Nahmanides.

Nahmanides looks to the future

NAHMANIDES, one of the greatest Jewish scholars of the 13th century, was born in Genoa and lived most of his life in Spain, where he took part in the famous disputation with the Jewish apostate Pablo Christiani in the presence of the King of Aragon. This aroused the enmity of the Dominicans, who brought about his exile. At the age of 70 he moved to Jerusalem, where the synagogue he built became the centre of Jewish life. (The synagogue, for many years used for profane purposes, has been restored since the liberation in the Six Day War.) His letter below, written to his son in 1267, describes the devastation of the Mongol invasion of 1260.

MAY the Lord bless thee, my son Nahman, and mayst thou see the good of Jerusalem. Yea, mayst thou see thy children's children and may thy table be like that of our father Abraham.

I write this letter in Jerusalem, the Holy City. For, thanks and praise unto the Rock of my Salvation, I was privileged to arrive safely there on the 9th of the month Ellul, and stayed there till the day after the Day of Atonement. Now I intend going to Hebron, to the sepulchre of our ancestors, to prostrate myself, and there to dig my grave.

But, what shall I say to you concerning the country? Great is the solitude and great the devastation, and, to put it briefly, the more sacred the places, the greater their desolation. Jerusalem is more desolate than the rest of the country: Judaea more than Galilee. But even in this destruction it is a blessed land. It has about 2,000 inhabitants; about 300 Christians live there who escaped the sword of the Sultan. There are no Jews. For, after the arrival of the Tartars, some fled while others died by the sword. There are only two brothers, dyers by trade, who have to buy their ingredients from the government. There the Ten Men meet, and on Sabbaths they hold the service at their home. But we encouraged them, and we succeeded in finding a vacant house, built on pillars of marble with a beautiful arch. That we took for a synagogue. For the town is without a ruler, so that whoever desires to take possession of the ruins can do so. We sent already to Shechem to fetch some scrolls of the Law which had been brought thither from Jerusalem on the invasion of the Tartars. Thus they will organize a synagogué and worship there. For continually people crowd into Jerusalem, men and women, from Damascus, Zobah (Aleppo), and from all parts of the country, to see the Sanctuary and to mourn there.

May He who thought us worthy to let us see Jerusalem in her desertion, grant us that we behold her rebuilt and restored, when the glory of the Lord shall return to her. But you, my son, and your brothers and the whole of our family, may you all live to see the salvation of Jerusalem and the comfort of Zion.

These are the words of your father, who is yearning and forgetting, who is seeing and enjoying.

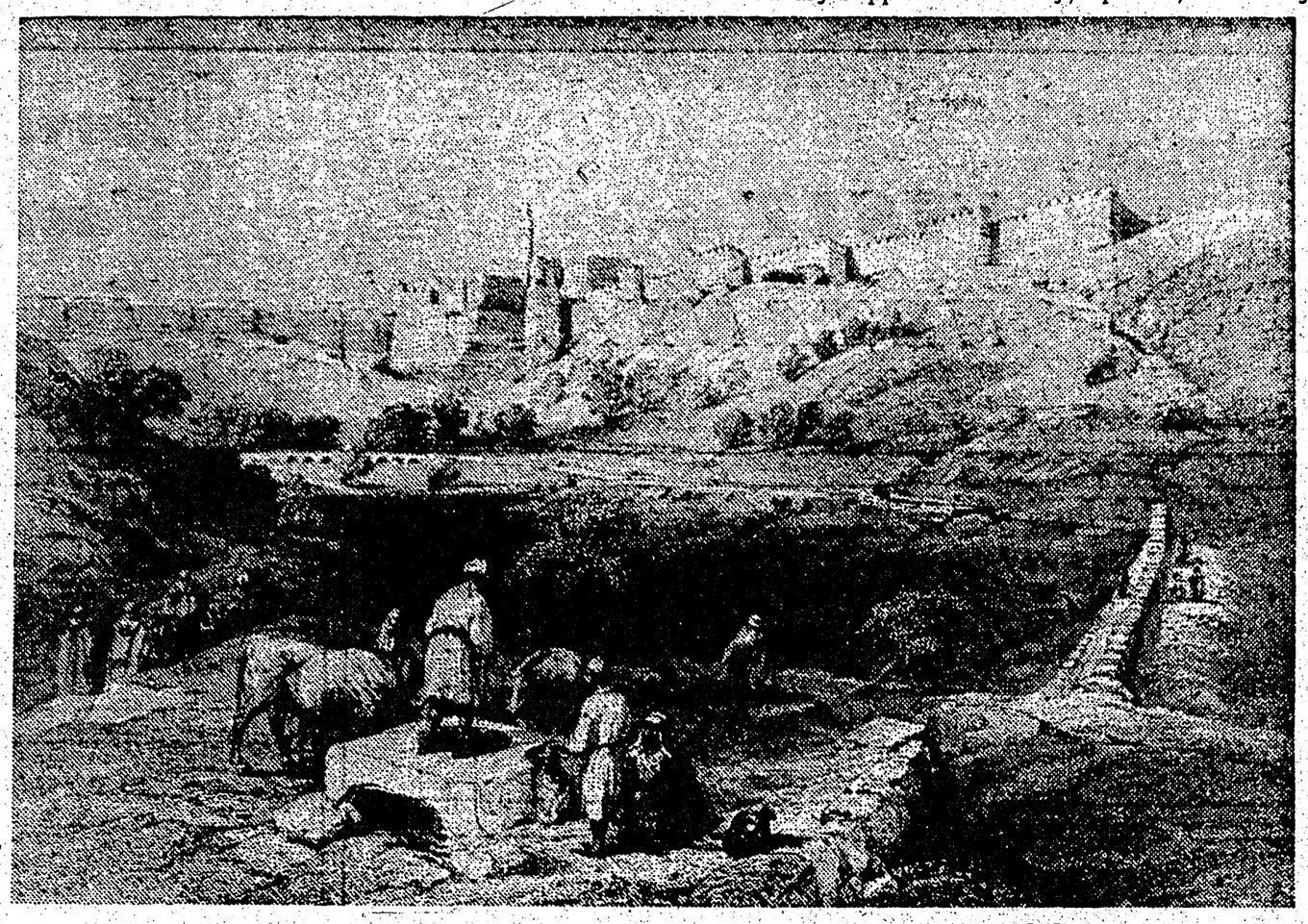
(JERUSALEM POST SERVICE)

Benjamin of Tudela on David's treasure

BENJAMIN OF TUDELA, the most famous of Jewish travellers, between 1165 and 1173 crossed from Spain to India and Ceylon, leaving a description of every place he visited, particularly the Jewish communities. Below is part of his account of Jerusalem:

JERUSALEM, a small city strongly fortified with three walls. It contains a numerous population, composed of Jacobites, Armenians, Greeks, Georgians, Franks, and indeed of people of all tongues. The dyeing-house is rented by the year, and the exclusive privilege of dyeing is purchased from the king by the Jews of Jerusalem, two hundred of whom dwell in one corner of the city, under the tower of David.

Jerusalem is surrounded by high mountains. On Mount Sion are the sepulchres of the house of David, and those of the kings who reigned after him. In consequence of the following circumstance, however, this place is at present hardly to be recognized. Fifteen years ago, one of the walls of the place of worship on Mount Sion fell down, and the patriarch commanded the priest to repair it. He ordered stones to be taken from the original wall of Sion for that purpose, and twenty workmen were hired at stated wages, who broke stones from the very foundation of the walls of Sion. Two of these labourers, who were intimate friends, upon a certain day treated one another, and repaired to their work after their friendly meal. The overseer accused them of dilatoriness, but they answered that they would still perform their day's work, and would employ thereupon the time while their fellow labourers were at meals. They then continued to break out stones, until, happening to meet with one which formed the mouth of a cavern, they agreed to enter it in search of treasure, and they proceeded until they reached a large hall, supported by pillars of marble, encrusted with gold and silver, and before which stood a table, with a golden sceptre and crown. This was the sepulchre of David, king of Israel, to the left of which they saw that of Solomon in a similar state, and so on the sepulchres of all the kings of Juda, who were buried there. They further saw chests locked up, the contents of which nobody knew, and were on the point of entering the hall, when a blast of wind like a storm issued forth from the mouth of the cavern so strong that it threw them down almost lifeless on the ground. There they lay until evening, when another wind rushed forth, from which they heard a voice like that of a man calling aloud, "Get up, and go forth from this place." The men rushed out full of fear, and proceeded to the patriarch to report what had happened to them. This ecclesiastic summoned into his presence R. Abraham el Constantini, a pious ascetic, one of the mourners of the downfall of Jerusalem, and caused the two labourers to repeat what they previously reported. R. Abraham thereupon informed the patriarch that they had discovered the sepulchres of the house of David and of the kings of Juda. The following morning the labourers were sent for again, but they were found stretched on their beds and still full of fear; they declared that they would not attempt to go again to the ca[illegible] it was not God's will to discover it to any one. The patriarch ordered the place to be walled up, so as to hide it effectually from every one unto the present day.



"The Tower of David and the walls of Old City" seen from the Lower Gihon Pool, by W.H. Bartlett.

'The tower of David still exists'

RABBI PETAHIA OF RATISBON was another great traveller of the Middle Ages (1170-87), his notes were written up by a travel companion.

RABBI Petahia then went to Jerusalem. The only Jew there is Rabbi Abraham, the dyer, and he pays a heavy tax to the king to be permitted to remain there. They showed him Mount Olivet, and he saw that the pavement was three cubits high, which is the breadth thereof. There is also a beautiful palace which the Ishmaelites built in ancient times when Jerusalem was still in the hands of the Ishmaelites. Then came worthless persons who brought to the king of the Ishmaelites a slanderous report, saying: there is an old man among us who knows the locality of the temple and the court. Then the king grew urgent with that old man until he pointed it out. The king was a friend of the Jews, and said: I will build here a temple, and none but Jews shall pray therein. He built the temple of marble stone, a beautiful structure consisting of red, green and variegated marble. Then came Gentiles and put images in it, but they fell down. They then fixed the images in the thickness of the wall, but in the Holy of Holies they could not place any. The hospice where the poor are is on another side. The ground is cleft, and is called Valley of the Son of Hinnom, where their burial-place is.

* * *

AT Jerusalem there is a gate: its name is Gate of Mercy. The gate is piled up with stone and lime. No Jew is permitted to go there, and still less a Gentile. One day the Gentiles wished to remove the rubbish and open the gate, but the whole land of Israel shook and there was a tumult in the city until they abstained. There is a tradition amongst the Jews that the Divine glory appeared through this gate and through it would return. It is exactly opposite Mount Olivet. Mount Olivet is lower in height. Nevertheless, whoever stands on that mountain may see it. His feet will stand that day on Mount Olivet. They shall see distinctly when the Eternal will return to Zion through that gate. Prayers are offered up there. The Tower of David still exists.

'Hundreds die'

RABBI JACOB BEN R. NATHANIEL HACOHEN 12th century, pilgrim from East Europe.

I JACOB, the son of R. Nathaniel ha Cohen, journeyed with much difficulty, but God helped me to enter the Holy Land...

In Jerusalem are the Tower of David and the Temple and the Sanctuary, and the western wall (but its upper stones are new), and King Solomon's quarries, and the Gates of Mercy, and the well in which the priests washed, and the Monument of Absalom, and below Mount Olivet, opposite the tower, is a tower upon a tower, and it is (?) cubits high, and no roads passes it, and the waters of Siloam are over against Mount Zion and Jerusalem. Between Zion and Jerusalem there is nothing but one wall. These things are known and none knows more. I also saw the Valley of Jehoshaphat into which they throw stones, and every day at least one hundred die and their bodies are brought from Benjamin's Gate down between the monument and the waters of Siloam, a great descent, until they come to Mount Olivet. Three big cisterns are there, and I asked how is it that these cisterns are not full, and they answered that the waters run away and it is not known where the water goes.

With a firman

RABBI SAMUEL BEN SAMSON in the year 1210 (The King of Jerusalem mentioned here is the Crusader John de Briemne):

THESE words deserve to be written in order that we might know the places of the graves of our forefathers by whose merit the world exists. This appears from what I shall relate from the mouth of a man, who was in the Holy Land with Rabbi R. Jonathan ha Cohen, of Lunel. His name is R. Samuel ha Samson, who travelled with him in the land of Goshen, and crossed the desert with him and with him entered Jerusalem. This was in the year 4970 (1210).

We arrived at Jerusalem by the western end of the city, rending our garments on beholding it, as it has been ordained we should do. It was a moment of tenderest emotion, and we wept bitterly.

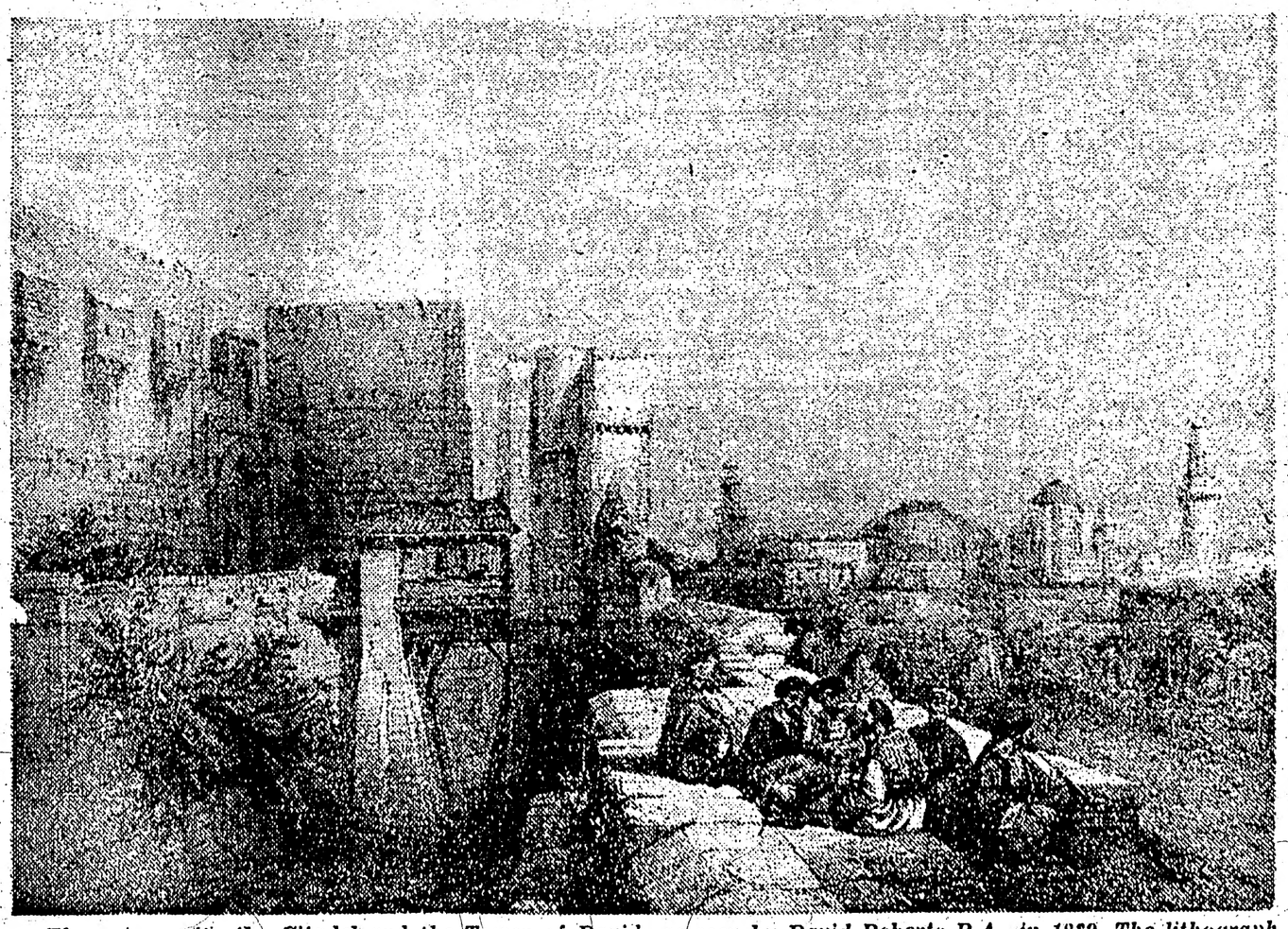
We entered by the (western) gate... as far as the Tower of David, whence it is customary to proceed for prostration before the approach to the Temple. We fell on our faces before the Shechem Gate, beyond which is the road which leads to the fount of Etham, the bathing place of the priests.

The gate opposite is in the western wall. At the base of this wall there is to be observed a kind of arch placed at the base of the Temple. It is by a subterranean passage that the priests reach the fount of Etham, the spot where the baths were.

From there we went to Mount Olivet, where in olden times the red heifer was burnt. We said our prayers there twice with a *minyan* (i.e. ten persons) and climbed the mountain. On the Sabbath day we recited the Afternoon Prayer on the spot where the uncircumsised had time and again set up a sanctuary with idols, whose presence the place would not endure, causing them to fall down again as fast as they were set up. It was one of the ten stations visited by the divine Majesty when He came (to earth) from His dwelling-place. The Ishmaelites venerate this spot. Only the foundations remain now in existence, but the place where the Ark stood is still to be seen.

Journeying from Jerusalem and from Galilee in the year 4970 (1210). I have a firman with the seal of the King of Jerusalem attesting the truth of the present writing.

(JERUSALEM POST SERVICE)



The entrance to the Citadel and the Tower of David, as seen by David Roberts R.A., in 1839. The lithograph of his drawing is by Louis Haghe. His series on the Holy land are now collectors' items.

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WHY ISRAEL DISPUTES WARNINGS BY ROGERS

SUSPICION OF FRENCH AND RUSSIAN INTENTIONS

Tel Aviv (JCNS) - The veiled warnings towards Israel by Mr. William Rogers, the American Secretary of State, at his press conference recently will not deflect Israel from her total opposition to the present Middle East talks between the United Nations representatives of the four Big Powers, because they are likely to harden still more the Arabs' refusal to make peace, responsible Israeli circles here believe.

These circles take particular exception to Mr. Roger's contention that all the States in the Middle East are alleged to be willing to arrive at a peaceful settlement, and they point to the explicit refusal of the Arabs to sign a formal peace treaty.

Whatever international pressure is applied, Israel will reject any form of settlement which contravenes her vital interests - and any

DEPUTY PREMIER ALLON MAKING STATEMENT

plan elaborated with French and Soviet participation cannot but disregard Israel's security considerations, in the view of these circles.

Meanwhile, it is understood that Israel has received from Britain a detailed, almost verbatim, report of the first meeting of the Big Four representatives. This confirmed that the participants remained in fact divided on essentials but that they were trying to discover and underline common points. The fact that British, not American sources, had supplied Israel with the report, was seen here as significant.

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AT TWENTY-ONE

ECONOMIC PROGRESS

by Zvi Dinstein
Israel's Deputy Minister of Finance

The Jerusalem Economic Conference held in April, 1968, introduced a new dimension in the close and continuing relationship between the Jews of Israel and of the diaspora. It stressed the need and the importance of consolidating Israel's economy through personal involvement of industrial leaders abroad in Israeli industry.

This was to be achieved by promoting a constant flow to Israel of investment, expertise, both technical and managerial, and offering guidance on new marketing possibilities for Israeli exports.

The participants in the conference were deeply conscious of the fact that a solid and expanding economic base has a direct impact on the State's security and its ability to resist external military and political pressures.

A growing economy can better carry on its shoulders the heavy burden of an ever-increasing defence expenditure imposed on Israel by the hostility and belligerency of its Arab neighbors.

Moreover, the steady development of a modern, sophisticated industry, able to supply an expanding share of our vital defence needs, makes Israel less dependent on foreign suppliers.

The trend of economic development in Israel changed markedly during the second half of 1967 following two years of a slow-down in economic activity, and the year 1968 saw a rapid increase in output and employment. The Gross National Product rose in 1968 by some 14 per cent in real terms, while prices, in spite of the fast rise in demand and economic activity, remained fairly stable. The consumer's price index rose by some two per cent.

However, the expansion in production led to a considerable growth in imports of goods and services. In 1968 they were by 27 per cent, or some $225 million, higher than in 1967. Exports rose as well, by some 20 per cent, but the overall trade deficit increased from $440 million in 1967 to $615 million in 1968, thus generating a drain of some $100 million on Israel's foreign exchange reserves.

The Israeli economy would be unable to sustain such a huge deficit in the next few years without using up its precious foreign exchange reserves. It thus faces the task of reducing its trade gap to manageable proportions by directing a constantly increasing share of its output to foreign markets.

When one realizes that Israel, a small country poor in natural resources, is essentially a processing economy, and that out of each dollar exported its net gain is on the average 50 cents only, the other 50 cents paying for import components, one sees clearly the formidable task facing the Jewish State.

To reduce its heavy dependence on capital imports, Israel will have to almost double the share of exports in its Gross National Product during the next ten years, from slightly over 20 per cent in 1967 to close to 40 per cent in 1978. This will require special efforts focused on the acquisition of modern machinery and equipment, the establishment of sophisticated and science-based industries and the training of highly skilled technicians and personnel.

These combined with appropriate fiscal, monetary and income policies on the one hand, and with the steady gearing of the export industries to foreign demands and tastes on the other, should assist Israel in competing successfully in international markets.

It is against this background that the hundreds of industrialists and businessmen, coming from all parts of the world, pledged themselves at the April conference to extend their help and guidance to promote the development of Israeli industry and assist in finding additional outlets for its products abroad.

Personal involvement, on a business basis, was the key theme of the conference. One of its major accomplishments was that businessmen from Israel were exposed to businessmen and business opportunities from abroad. And one of its most important resolutions was to set up industrial committees in Israel and abroad which would maintain close and constant contact with each other.

Regional committees were set up abroad under the chairmanship and guidance of dedicated leaders like Lord Sieff in the United Kingdom, Mr. Victor Carter in the U.S.A. and Francois Pereire in Western Europe, to follow up the conference resolutions and activate the industrial committees they helped organize.

In Israel a Follow-Up Unit of the conference has been set up, directly responsible to the Deputy Minister of Finance, who was asked by the Prime Minister to coordinate operations in Israel and abroad.

My task is also to see to it that the conference recommendations are translated into reality and that the various industrial committees, set up in Israel in preparation for the April conference should continue to function.

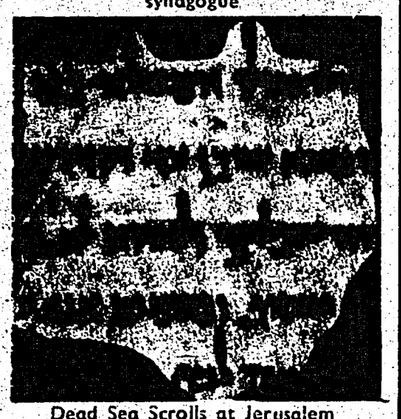
By now there are some fifteen such committees operating in Israel comprising practically all industrial sectors. The chairmen of these committees are industrialists, while their coordinators are Government officials belonging to the respective industrial divisions at the Ministry of Trade and Industry.

In the last few months hardly a week has passed without the chairman or delegate of one of the foreign committees coming to Israel to discuss proposals in the field of investment, know-how or advanced training programs for skilled Israeli labor and technicians. The corresponding committee in Israel, which is composed of representatives of the industry concerned, whether textiles, chemicals, electronics or food processing, was the obvious host for these visitors.

The practical results of the conference are already making themselves apparent. Quite a few investment projects and partnerships between foreign and Israeli manufacturers resulted from contacts made at the conference.

In the field of chemicals, for instance, five projects for erecting new plants, which are now under active consideration, are, in one way or another, connected with the April conference. The sending of personnel from Israel for advanced training overseas, through the sponsorship and assistance of the industrial committees, abroad, whether in the field of fashion plastics or chemicals, is one of the major follow-up activities.

5th century mosaic at Beit Alfa synagogue



Dead Sea Scrolls at Jerusalem

Following the recommendations adopted at the conference the Committee of Economic Ministers decided to propose a series of tax concession to stimulate the development of industry, agriculture, shipping and tourism. The Government has also decided to provide special incentives for the establishment of industrial estates for science-based industries in conjunction with the Weitzman Institute at Rehovot, the Hebrew University in Jerusalem and the Technion in Haifa.

Two new financial institutions, both directly concerned with capital investments, came into being as a result of the conference. The Israel Corporation, whose purpose is to participate actively in the establishment and expansion of enterprises in industry, utilities, tourism, agriculture and services, was registered in Israel as a limited company on August 29, 1968.

The other is the Investment Guarantee Corporation whose whose primary objective is to guarantee new immigrants' and investors' capital in new or existing projects.

Since the middle of 1967 the volume of direct investments both foreign and local, has expanded considerably. Increased defence requirements, the resumption of immigration, the demand for goods from the areas under military administration, all these factors, coupled with the Government's expansionary policy and the optimism that prevail among both consumers and manufacturers, account for this investment upsurge.

The Economic Conference has undoubtedly been another contributing factor, although it would be difficult to list the projects or marketing transactions which can be directly attributed to it.

The main importance of the conference lies, however, in having expanded the community of Israel's friends abroad that take an active interest in its economic affairs, that are ready to extend encouragement and advice in matters of exports, knowphow and investments, and to be personally involved in the country's future development.

Canadian Jewry to mark tenth anniversary of

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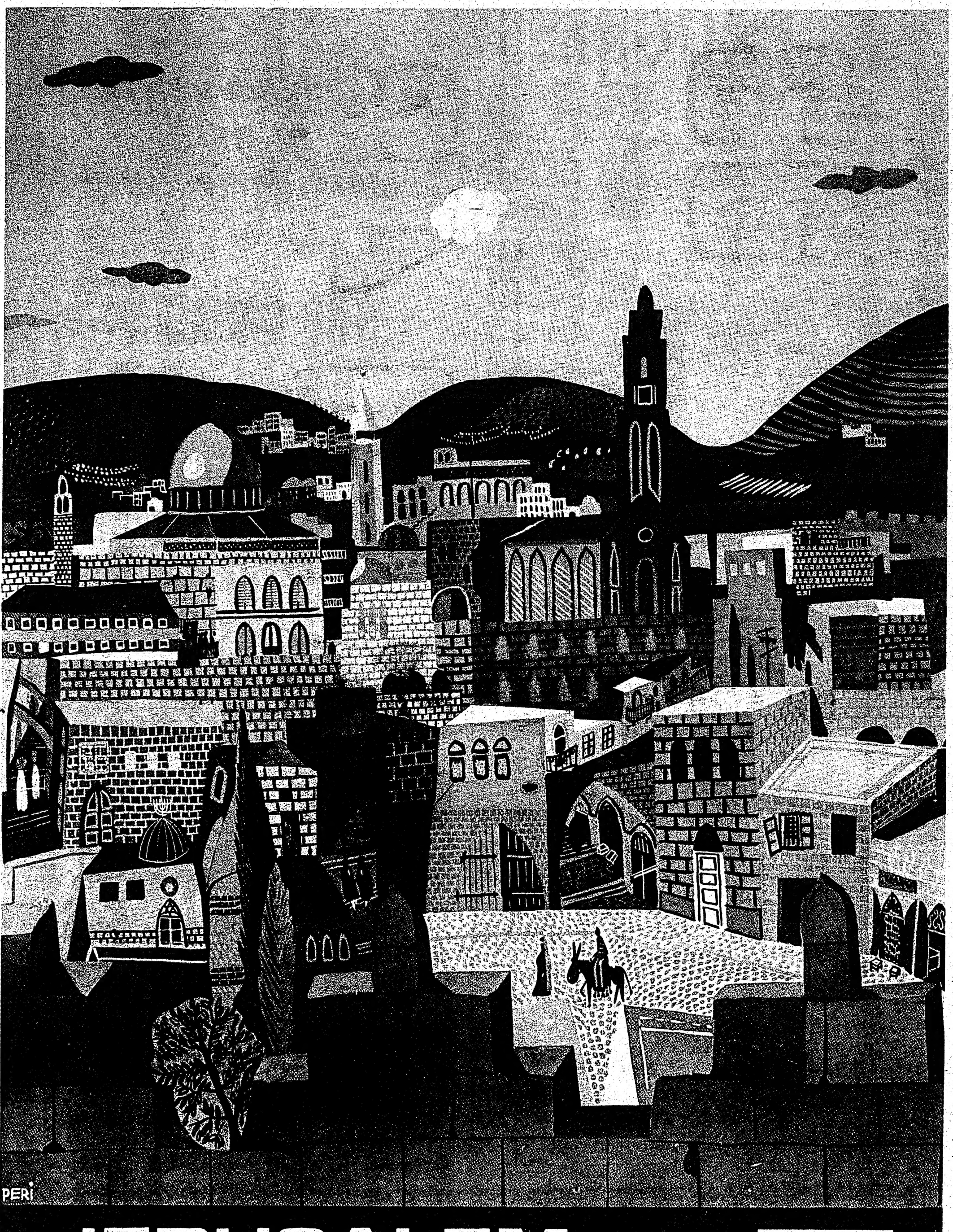

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